TWO SERMONS, THE ONE COMMENDING THE MINISTERIE IN GENERALL:

Theology vol. 72.

THE OTHER DEFENDING THE OFFICE OF BISHOPS in particular:

Both Preached, and since enlarged by

GEORGE DOVVNAME
Doctor of Diuinitie.

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1. TIM. 3. 1, 2.

It is a faithfull saying; If any man desire the office of a Bishop, he coueteth a good worke. A Bishop therefore must be vnreproueable, &c.

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AT LONDON
Imprinted by *Felix Kyngston*, and are to be sold in Paules Churchyard by *Matthew Lownes*. 1608.

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1. TIM. 3. 152.

It is a faithfull saying; If [illegible] desire the office of a Bishop, he coveteth a good [illegible]. A Bishop therefore must be [illegible] proveable &c.

AT LONDON

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REVERENDISSIMO IN CHRISTO PATRI AC DOMINO HONORATISSIMO, DOMINO RICHARDO PROVIDENTIA DIVINA ARCHIEPISCOPO CANTVARIENSI, TOTIVS ANGLIÆ PRIMATI AC METROPOLITANO, SERENISSIMÆQVE REGIÆ MAIESTATI A SANCTIORIBVS CONSILIIS, DOMINO SVO AC PATRONO COLENDISSIMO:

GEORGIVS DOVVNAME CONCIONEM HANC, QVA TVM MINISTERII DIGNITAS TVM MINISTRORVM ΤΡΑΝΟΤΗΣ TRACTATVR IN PERPETVVM OBSERVANTIÆ SVMMÆ TESTIMONIVM L. M. D. D.

REVERENDISSIMO
IN CHRISTO PATRI AC DO-
MINO HONORATISSIMO,
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DISSIMO:

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STRORVM MANDATA TRACTATVR IN
PERPETVAM OBSERVANTIÆ
SVÆ TESTIMONIVM
D.D.D.

A SERMON OF THE DIGNITIE AND DVETIE OF THE MINISTERIE.

1. TIM. 3. 1. 2.

Faithfull is this saying: If a man desire the office of a Bishop, he coueteth a good, or goodly, *worke. A Bishop therefore must be blamelesse, the husband of one wife, vigilant, sober, of decent behauiour, giuen to hospitalitie, apt to teach, &c.*

THe blessed Apostle S. *Paul*, hauing left [a] *Timothie* as his substitute at *Ephesus*, and inuested him with Episcopal authoritie, (that is to say, with so much of the Apostolical power as was necessarily to continue in the Church, which besides the Ministerie of the word and Sacraments,

[a] 1. *Tim.* 1. 3.

common to all Ministers, consisteth specially in the power of Ordination, & Ecclesiasticall iurisdiction:) hee addresseth this and the other Epistle vnto him, thereby informing him, and [b] in him all Bishops, how *to [c] behaue himselfe in the house of God, which is his Church.* And to this end he prescribeth Ecclesiasticall Canons, and Apostolicall Constitutions, not onely concerning the exercise of his Episcopall iurisdiction and gouernment of the Church, but also touching the ordination of Ministers. For as in the fifth Chapter he chargeth him [d] not *to lay his hands rashly* vpon any: so [e] here he directeth him, what manner of persons he is to ordaine Ministers. Prouing from the weight and excellencie of the calling, that not euery one that desireth this office, is to be preferred thereunto: but such a one as *Elihu* [f] scarcely acknowledgeth to be *one of a thousand*, who the Lord hath, with the excellent indowments of learning and pietie, adorned & made fit for so great and worthie a function. For mens calling must not goe before, but follow the calling of God.

For

[b] *Chrysost. hom. 10. in 1. Tim. Oecumen in 1. Tim. 5.* The Epistles to Timothie and Titus, are precedents for Bishops: and are as Tertullian saith, *de ecclesiastico statu compositæ. aduers. Marcion. lib. 5. in fine.*

[c] 1. Tim. 3. 15.

[d] 1. Tim. 5. 22.

[e] *Chrysost. hom. 10. in 1. Tim. Non absque ratione Paulus huiusmodi monitis vtitur, quia Timotheo ipsi cura incumbebat Episcopos ordinandi, sicut & Tito.* Conferre with this place, *Tit. 1. 5. 6.*

[f] *Job. 33. 23.*

For their calling is but declaratiue, as the Schoolemen speake, whereas Gods calling is effectiue. And therefore men ought by their calling to declare none fit for the Ministerie, but such as God by his calling hath made fit. *The office of a Bishop*, saith *Paul*, is an excellent function, a glorious calling, a worthy worke: therefore he that would be preferred to this office, must be qualified accordingly: that is, for his life, he must be both in generall ἀνεπίληπτος, without blame, and in particular, chaste, as *being the husband of one wife, vigilant, sober, of decent behauiour, harborous, &c.* and for his gifts διδακτικὸς, that is, as the Apostle speaketh in another [g] place ἱκανὸς διδάξαι, *apt or able to teach.*

g 2. *Tim.* 2. 2. See also *Tit.* 1. 9.

So that this text is an enthymeme, as we call it, the antecedent whereof setteth forth *amplitudinem Ministerij*, the dignitie of the Ministerie, or worthinesse of the calling: the consequent, *aptitudinem Ministrorum*, the worthinesse of the persons who are to be Ministers, inferred thereupon.

The Antecedent *Paul* confirmeth by his owne testimonie. For that asseuerati-

on πιστὸς ὁ λόγος, *it is a faithfull saying*, hath (as othes also haue) the force of a testimonie: and in this place is vsed παρρησιαστικῶς, that is, by way of preuention. For as the othes, which the holy Ghost interposeth any where in the Scriptures, doe argue our infidelitie; so these asseuerations doe presuppose in vs some contrarie and erroneous conceite. As if the Apostle had said: Although carnall men, whose [h] wisdome is enmitie against God, doe basely esteeme of Ministers in regard of their calling: yet it is a most certaine trueth, which by the spirit of trueth I doe testifie vnto you, that the office of Ministers is an excellent and worthy calling, and that they are greatly honoured of God, whom he calleth thereunto. Indeede it is, and alwaies hath been, the lot and condition of Gods Ministers in this world, to be contemned, scorned and abused. The Prophets, who were the Embassadours of the great God, and Angels of the Lord of hosts, were [i] despised and derided. The Apostles, who were the twelue Patriarches as it were of the Israel of God,

[h] *Rom.* 8.

[i] 2. *Chron.* 36. 16

and

and Embassadours sent from Christs side, to reconcile men vnto God, were notwithstanding esteemed as the [k] *Skumme of the world and offscouring of all things.* But what speake I of seruants? was not Christ himselfe our royall Priest and Prophet, the [l] Apostle and high Priest of our profession, of his owne kindred esteemed as a [m] mad man, of his ill willers slaundered as a [n] Dæmoniacke, of *Herod* and his gallants scorned and euen set [o] at naught?

[k] 1. Cor. 4. 13.
[l] Hebr. 3. 1.
[m] Mar. 3. 21.
[n] Ioh. 8. 48. 52.
[o] Ἐξουθένωσε δὲ αὐτὸν Ἡρῴδης. Luc. 23. 11.

Against this carnall conceite of profane men, the holy Ghost opposeth his verdict, when hee saith, *this is a faithfull saying.* Whereby we are taught, vnlesse we had rather conforme our iudgements to the vaine opinion of the wicked world, than to the infallible censure of the holy Ghost, to conceiue honourablie of the Ministers of God.

And this was the prosyllogisme or proofe of the Antecedent, taken from the testimonie of Gods spirit speaking in the Apostle, and prefixed as a preface, to win both attention and credit to this text.

Now followeth the antecedent itſelfe. *If a man deſireth the office of a Biſhop, he deſireth a good*, or excellent *worke*. In which words, beſides the commendation of the Miniſterie, which is the maine intendment thereof, two things are briefely to be diſcuſſed. The one, whether it bee lawfull for a man to deſire the office of a Biſhop: the other, what is the office of a Biſhop, which the Apoſtle here doth ſo highly commend. Of the former the Apoſtle maketh no queſtion, but taketh it for granted, that it is lawfull for a man to deſire this function. *For what* (ſaith [p] *Chryſoſtome*) *doth the Apoſtle ſay? If a man deſire the function of a Biſhop, I miſlike it not, hee deſires a goodly worke.* For firſt, when men conſecrate themſelues, as [q] Nazarits, to the ſtudie of diuinitie, they doe it in this deſire: which, if it bee a deſire, as well to doe the worke of the Miniſterie, as to obtaine the honour thereto belonging, is without doubt moſt acceptable vnto God. And afterwards, when God hath bleſſed their ſtudies, and fitted them for this function; this deſire and willingnes to exerciſe

[p] *Homil. 10. in 1. Tim.*

[q] *Numb. 6. Amos 2. 11.*

exercise their gifts, and to employ their talents, is a part of their calling from God. For God calleth men, partly inwardlie by himselfe, not onely furnishing them with those gifts which appertaine to the sufficiency of a Minister, but also giuing thē this [r] προθυμίαν, or willing readines to imploy their gifts: and partly outwardlie by his substitutes, to whom in his Church he hath committed the power of calling, ordaining and admitting Ministers. The Prophet *Esay*, [s] when his tongue had been touched with a coale from the Altar, and hee had heard the voice of the Lord, saying, *VVhom shall I send*, he offereth himselfe and saith, *Ecce me, Behold, here am I, send me.* A desire therefore to glorifie God in the seruice of the Church, and a signification of this desire, when a man is fitted for the calling, is not onelie lawfull, but also commendable. The greedie and ambitious desire of them, who either are not willing, or not able to glorifie God in the Ministerie, is that which is to be condemned.

[r] *Rom* 1.15. 1.*Pet.* 5.2.

[s] *Esay* 6.6.8.

As touching the second, it will be obiected;

cted; that the calling of a Bishop, being a function of great authoritie and preeminence in the Church of God, is indeede an excellent and worthie worke; but what is this to other Ministers, who are subiect to the Bishops? I answere, by ἐπισκοπὴ, wee are in this place to vnderstand the office, and by ἐπίσκοπος, the person, not onelie of such as euer since the Apostles times haue properly been called Bishops, (howsoeuer this place is principally to bee vnderstood of them, and so is expounded by diuers[t] of the Fathers:) but of all Pastors and Ministers of the word and Sacraments in generall. Which interpretation may be confirmed by conference of this Scripture with [u] Tit.1. where the same Canon being repeated, the Apostle vseth sometimes the word ἐπίσκοπος, and sometimes πρεσβύτερος. From whence we may gather, either that by Bishop here the Apostle meaneth any presbyter, the names being as yet confounded, as *Ierome* and *Theodoret* suppose: or at the least, that the same things which here are spoken of the dutie and dignitie of Bishops,

[t] *Chrysost. hom. 11. in 1. Tim. Ambr. in 1. Tim. 3. Hieronym. Theophyl. &c.*

[u] *Tit. 1. 5, 6, 7.*

shops, doe also appertaine to Presbyters in generall: which cause the other Fathers alleage, why Presbyters be not expressely mentioned in this place. But howsoeuer the Fathers seeme to be diuided in the interpretation of the word Bishop, some of them by Bishop vnderstanding euery Presbyter; others, those who properly are called Bishops: yet all agree in this, that both of Presbyters and Bishops, that is to say, of all Ministers in generall, this text is vnderstoode. For [z] *Theodoret*, though hee say, that by Bishop euery Presbyter is here meant; yet he professeth that what is here said of Presbyters, doth chiefely appertaine to Bishops. And the other Fathers, though they vnderstand this text as spoken of them who properly are called Bishops; yet they say, that in the name of Bishops, Presbyters are also included. Here by the way we are to note, that if the names of *Bishop* and *Presbyter* in the writings of the Apostles bee confounded, as *Ierome* and *Theodoret* teach, and many in our times not onely affirme, but also out of [y] Acts 20.

[z] *Theodor. in. 1. Tim. 3. Etiamsi presbyteris has leges cõstituis diuinus Apostolus, clarum est quòd eas oportet primos seruare Episcopos, vt qui maiorem sint dignitatem assecuti.*

[y] *Act. 20.17.*

Tit.1.5,6,7. Phil.1.1. 1.Pet.5. confirme, in so much as euery Bishop is a Presbyter, so euery Presbyter a Bishop, according to the Apostles phrase: then it followes necessarily, that in the Apostles writings, there are no Presbyters mentioned, but such as are Pastors and Ministers of the Word. And agreeable to the phrase of the Apostles, hath the perpetuall vse of this word been in the Primitiue Church: there being, as I suppose, not any one example to be alleaged out of any Councell or Father, where the word Presbyter doth signifie any other than a Minister or Priest. And if the like shall bee obiected against Bishops, that in the Apostles times there was no difference betwixt Presbyters and them: I answere, though the names of Bishop and Presbyter were for a short time confounded; yet the functions were not, as I haue [b] elsewhere shewed.

[b] In Apoc.1.20

But to come to that, which, as I said, is the maine intendment of these words: the commendation, which the Apostle giueth to the office of a Bishop, is, that it is

worthie

worthie worke. He calleth it a worke, that we should not imagine it to be an idle dignitie, which when wee haue once obtained, we might giue ouer our selues to ease and securitie: but a worke full of imployment and difficultie, wherein it behoueth Ministers (who are the Lords * workemen) to labour, and as the Apostle speaketh [a] κοπιᾶν, that is, to labour vnto wearines. But neither is it a seruile worke, or a base Ministerie; but [b] ἔργον καλὸν, a goodly and excellent worke.

* Matth.9.38.
[a] 1.Tim.5.17. 1.Thess.5.12.

Two things therefore doe here offer themselues to our consideration, *Onus & honos Ministerij*: The burden and the honour of the Ministerie, both appertaining to the greatnesse of this calling, and both requiring, (which is the Apostles scope,) a correspondencie of gifts in the person of the Ministerie. For, in regard of both, we may iustly vse that exclamation, [b] καὶ πρὸς ταῦτα τίς ἱκανός; *and who is sufficient for these things?* that is, who is able to beare this burden, who is worthie to haue this honour? For in that he calleth it a worke, that appertai-

[b] 2.Cor.2.16.

neth to the burden: in that hee termeth it excellent, that belongeth to the honour. And these two are vnseparable companions. For, *honos & onus*: *honour and charge* goe together. Whence it is, that the same Hebrew כבד word signifieth both *honorare & onerare*. For whom God aduanceth vnto honour, them hee doth burden with a charge, and on whom hee imposeth a burden, to them he vouchsafeth honour. And as they bee vnseparable, so also proportionable. For such as is the weight of the burden, such is the height of the honour, and contrariwise. These things therefore which the holie Ghost hath vnseparablie vnited, ought not to be separated, neither by the Ministers themselues, nor yet by the people. Desirest thou the honour of the Ministerie, *vt præsis*, that thou maist be preferred aboue others? thou must also desire the worke of the Ministerie, *vt prosis*, that thou maist profit others. For he, *that desireth the office of a Bishop, desireth an excellent worke*. Art thou discouraged with the weight of the burden? so much let the

height of the honour which God hath in this life awarded, and in the life to come prouided for faithfull Ministers, encourage thee. As for the people: many care not how great a burden they lay vpon the Ministers, and how little honour they afford them: as though their charge among all callings could be the greatest, and their honour the least. In a word, let vs on all hands so acknowledge the dutie and dignitie of the Ministerie to bee conioyned, that the Ministers be as readie to performe the dutie of the Ministerie, as to challenge the honour: and the people as willing to yeeld the double honour of reuerence and maintenance to their Minister, as from him to expect the performance of his dutie. For *what things God hath conioyned, let no man seuer.*

But howsoeuer in vse these things may not be disioyned; yet, that I may distinctlie and orderly speake of them, I am for a while to seuer them in my speech. And first wee are to weigh the burden of the Ministery. For that are we to vndergoe,

before we can iustlie claime the honour.

d 1.Tim.5.17. d Double honour indeed belongeth to the Ministerie: of which, as the people must count their Ministers worthie, so must wee labour to be worthie. For [illegible] should go with [illegible]. And who are worthie of the honour of the Ministerie? Surely they, which beare the burden, or doe the worke of the Ministerie. The worke of a Bishop, whereof the Apostle speaketh, is, as may bee gathered out of the words, [illegible], to bee a good Superintendent, whereunto *Peter*

e 1.Pet.5.2. e exhorteth. 1.Epist.5. Now what that is, the Apostle sheweth, Act.20. where hee

f Act.20.28. exhorteth the Ministers of Ephesus, f that they *would attend vnto themselues and to the whole flocke, ouer which the holy Ghost had made them Superintendents, to feed the Church of God which he hath purchased with his owne blood.* The same he repeateth, though in

g 1.Tim.5.17. other words, 1.Tim.5. g Ministers are to be accounted worthie of double honour. But who? [illegible], that *are good presidents, especially they that labour in the word and doctrine.* For to feed the flocke, is the

chiefe worke of the Pastor or Bishop, as appeareth in all these three places. *Feede the flocke*, saith *Peter* to the Ministers, ποιμαίνετε, performing the Office of Bishops or Superintendents, not as of necessitie, but as willingly, &c. But to speake more distinctly, the worke of a Bishop or Pastor, which, as I said, is ἐπισκοπεῖν, ἢ προϊστάναι, *to be good Presidents, or Superintendents*, cõtaineth these branches. The first is, that they attend to themselues; the second, to their flocke. To themselues, that they may be precedents, and as the holie Ghost speaketh [h] τύποι, patternes and samplers of a godly life. For this in the Apostles phrase is [i] προϊστάσθαι καλῶν ἔργων, to be presidents of good workes. But of this more, when I come to the worthinesse of the person: vers. 2. To the flocke also they must attend, feeding and ouerseeing the same both [k] willinglie and [l] carefully, as those who are to giue an account. For whom in the new Testament, the holie Ghost, calleth ἐπισκόπους, Superintendents, in the old he calleth [m] *speculatores*, *watchmen*: whose office is the custodie and gardian-

[h] 1. Pet. 5. 3. Tit. 2. 7.

[i] 1 Tit. 3. 8. 14.

[k] 1. Pet. 5. 2.

[l] Heb. 13. 17.

[m] Tsophim.

ship

ship, not of mens bodies, but, that which is [a] more, of their ſoules; for which they are to watch, as they who are to giue an account. In ſo much, that if any of their flocke ſhall periſh through their default; they ſhall periſh indeed in their ſinnes, but their blood will the Lord require at the [o] watchmens hands. And this doth the Apoſtle *Paul* inſinuate in his farwel Sermon, where in the conſcience of his Miniſterie faithfully performed, he profeſſeth [p] that he was *free from the blood of them all. By which word*, ſaith *Gregorie*, [q] *we are conuicted who are called Prieſts, who beſides thoſe euils which we haue of our owne, doe ad the deaths of other men. For ſo many doe we kill, as wee doe ſuffer through our negligence and ſilence to periſh.* Now wee are to attend the flocke, firſt, by watching ouer the ſame as good ſhepheards, accomodating our ſelues to their ſeuerall eſtates and neceſſities. As namely, [r] to inſtruct the ignorant, to reduce the erroneous, to heale the diſeaſed, to ſeek the loſt, to admoniſh the diſorderlie, to comfort the diſtreſſed, to ſupport the weake, to

be

[a] *Ars eſt artium, regimen animarum. Gregor. paſtoral. part. 1. c. 1.*

[o] *Ezec. 3. 17. 33. 8.*

[p] *Act. 20. 26.*

[q] *Homil. 11. in Ezech.*

[r] *2. Tim. 3. 16. Ezech. 34. 4. 2. Theſſ. 5. 14.*

be patient towards all. Secondlie, by [s] feeding them in the Ministerie of the word and Sacraments, and lastly by [t] praying for them both publicklie and priuately.

[s] 1. Pet. 5. 2.

[t] 1. Sam. 12. 23

This burden of the Ministery, was after a sort prefigured by the burden of the Arke, which was imposed [u] on the Priests. For in the Arke [x] was the *golden pot hauing Manna*, and *Aarons fruitfull rod*, and *the tables of the Couenant*; and *vpon it the propitiatorie ouershadowed with the glorious Cherubins*. For by the pot of Manna, we may vnderstand the Sacraments; by the rod, Ecclesiasticall discipline; by the budding and fruitfulnesse [y] of it, their fruitfull conuersation; by the tables, the preaching of the law; and by bearing the propitiatorie (figuring Christ,) the Ministerie of reconciliation committed vnto the Ministers of God, both in respect of prayer and also of preaching.

[u] Deut. 31. 9.

[x] Hebr. 9. 4. 5.

[y] Numb. 17. 8.

But the principall burden and chiefe worke of the Ministery, for which double honour is [z] especially due to Ministers, is the preaching, that is, the expounding and

[z] 1. Tim. 5. 17.

applying of the word, to the diuers vſes of
[a] 2.Tim.3.16. [a] doctrine, confutation, inſtruction and re-
[b] 2.Tim.4.1,2. proofe. To the [b] diligent performance
[c] 1.Cor.2.4. whereof, in the [c] *demonſtration of the ſpirit*,
[d] 2.Cor.4.2. and 2.17. in [d] *ſinceritie as in the ſight of God*, in [e] *diſcre-*
[e] Matth.24.45 *tion* and [f] *faithfulneſſe*, as it becommeth the
[f] 1.Cor.4.2. *wiſe and faithfull ſteward* of God, with [g] *gra-*
[g] Tit.2.7. *uitie*, [h] *iudgement*, [i] *boldnes* and *power*, and fi-
[h] Mic.3.8. [i] Epheſ.6.19.20 Ierem.1.8.17. Ezec.3.8,9. nally with zeale of Gods [k] glory and [l] ſaluation of the hearer: the Miniſter is bound
[k] John 7.18. Mal.2.2. [l] 2.Cor.11.2. Gal.4.19. with a double bond of neceſſitie, the one, in regard of himſelfe; the other, in reſpect of the people. In regard of our ſelues, euerie one of vs muſt ſay with the Apoſtle,
[m] 1.Cor.9.16. [m] *Neceſſitie is laid vpon me, and woe vnto me if I preach not the Goſpell.* For if they bee ſubiect to the curſe, who withhold the corne: what is to be expected of them, who withdraw from the people of God, the diuine food of their ſoules? Aſſuredly both
[n] Prou.11.26. are accurſed: they, [n] of the people: theſe,
[o] Ezech.34.2. of God: [o] woe to thoſe Paſtors, *qui non paſcunt, ſed depaſcunt gregem*, who *feed not the*
[p] Zac.11.17. *flocke, but feede vpon it.* And againe, [p] *Væ Paſtori inhili, Woe to the idle ſhepheard that*

forſaketh

forsaketh the flocke: the sword shall be vpon his arme, and vpon his right eie, (whereby is meant his power and iudgement.) *His arme shall be dried vp, and his eie shall be vtterly darkned.*

In regard of the people, the Ministerie of the word is so necessarie, that our Sauiour saith [q] there is *necessitie* of this *one thing.* And *Salomon,* [r] that *where this is wanting, the people perish.* But the necessitie of preaching in respect of the people, appertaineth to the dignitie of the Ministerie, whereof I am now to speake.

[q] *Luk.* 10. 42.

[r] *Prou.* 29. 18.

And first of the office it selfe, and then of those titles, wherewith Ministers are adorned in the word of God. Of the office I am to speake, first, absolutely; then, by way of comparison. Absolutely it is affirmed in this place, to bee an excellent, or worthie worke. And [t] Heb. 5. *an honour:* and elsewhere we are taught, that for this workes sake, the Ministers are [t] *exceedinglie to be loued,* and reuerenced, and for the dignitie of their function to be [u] had in honor. Yea that the very [x] *feete of those which preach*

[t] *Heb.* 5. 4.

[t] 1. *Thess.* 5. 13. ὑπερεκπερισσοῦ ἐν ἀγάπῃ.

[u] *Phil.* 2. 29.

[x] *Esay* 52. 7. *Rom.* 10. 15.

the Gospell ought to seem beautiful vnto vs. And the same may be confirmed, by consideration of the *institution* of the Ministery; the *eminencie* of the persons who haue exercised this function; the *excellencie of the end* for which it was ordained; and lastlie, *the dignitie of the parts*, whereof it doth consist.

First, therefore Ministers were ordained to supplie the office, and sustaine the person of the Sonne of God, who is the Word and wisdome of his father. For from the beginning of the world vntill the time of *Moses*, the Lord for the most part in his owne person, performed the office of preaching to his people. In which respect hee is often called in the bookes of *Moses*, the [y] Angell of God, and elsewhere the Angell of the couenant. But when the Lord in terrible maner had published his law from heauen, and the people, not being able to endure his voice, had humbly intreated him, that he would be pleased to speake vnto them by a Prophet: vpon this occasion, the Lord ordained the publicke

[y] *Gen.22.11.12 Exod.3.2.4.6. Gen.31.28.30 & Hos.12.3. Exod.13.20,21 & 1 Cor.10.9. Malac.3.1.*

Ministerie,

Ministerie, and [a] promised a continuall succession of Prophets, (into whose mouth he would put his words,) which was to continue vntill Christ, in whom especially that prophecie was verified. And againe, when Christ was to ascend into heauen, hee ordained the Ministers of the Gospell, as the Embassadours of God, in his stead: affirming, [a] that as his father *had sent him, so he did send them.* For *we* (saith the Apostle) [b] *are the Embassadours of God in Christs stead, euen as though God did intreate you by vs. Wee beseech you in Christs stead, be reconciled vnto God.* The Ministers therefore were ordained to supplie the roome of Christ. Which the Lord did, not that hee would haue the Ministerie of the word lesse esteemed, then if he should speake from heauen himselfe; but that hee might by this meanes teach vs after a more familiar manner, and might make the better triall of our obedience. For as *Iohn* saith, [c] *Hee that knoweth God, heareth vs; and who is not of God, heareth vs not.* Our dutie therefore is, when God doth speake vnto vs by his Ministers,

[a] *Deut.* 18. 18.

[a] *Iohn* 20. 21.

[b] 2. *Cor.* 5. 20.

[c] 1. *Iohn* 4. 6.

d Act.10.33. to set our selues, with *Cornelius* d and his company, in the presence of God; and to

e 1.Thess.2.13. heare e τὸν λόγον θεοῦ, *The word preached, not as the word of man, but as it is indeede the word of God*: and to receiue the Ministers of God,

f Gal.4.14. as the Galathians f entertained *Paul*, as the Embassadours of Christ, as the Angels of God, yea, as Christ himselfe. For so hath

g Luk.10.16. he said g to his Ministers, *Hee that heareth you, heareth mee; and hee that despiseth you, despiseth me.*

But let vs also consider the excellencie of those persons, who haue in former times exercised any part of this function. And here I could commend vnto you *Noah*, the

h 2.Pet.2.5. prince of the world, and h Preacher of righteousnesse: *Melchisedec*, who was

i Hebr.7.1. Gen.14.18. both i a King and a Priest: *Moses* the Prophet and Prince of Israel: *Dauid* a King and a Prophet: *Salomon* that glorious King,

k Ecclesiast. affecting the name of a k Preacher. I might alleage that the Kings among the heathen, were also Priests. For hence it was, that the Athenians and the Romanes, after they had expelled their tyrannizing Kings, did

ordaine

ordaine to themselues, *Reges sacrificos*, *sacrificing Kings*, because certaine sacrifices among them, might not be offered but by Kings. But what speake I of meere men? The sonne of God, before his incarnation, as you heard before, was the Angell and messenger of God vnto his people: and after he became flesh, he professed, that [1] he was sent to preach. And who knoweth not, that he being truely and onely τελειος, as hee is our King, so also our Prophet, and our Priest? And that, which yet more setteth forth the excellencie of the Ministery; Christ, who, as he was God, thought it no robbery to be equall with God: yet as hee was also man, he would not take vpon him this = honour to be our Priest, vnlesse hee had been called thereto of God, as *Aaron* was. Whereas therefore I said, that certaine Princes haue been Prophets: you may well thinke, that this is no greater credit to the Ministerie, that Kings haue prophecied; than it was commendation to the Kings themselues, that they were Prophets. And howsoeuer sometimes they haue been graced

[1] *Luk.* 4. 18. 43.

= *Heb.* 5. 4, 5.

ced with that part of the Miniſterie, (for
[n] 1. Sam. 10. 11. 19 24. euen [n] *Saul* ſometimes was among the Prophets:) yet might they not intrude vpon the other functions of the Prieſthood. And therefore *Saul*, the King of Iſrael, for thruſting himſelfe into the office of the Prieſt,
[o] 1. Sam. 13. 9. 13. 14. [o] was himſelfe thruſt out of his kingdome. Likewiſe, when *Huzziah* the King of Iuda,
[p] 2. Chron. 26. 16. 19. [p] preſuming (his heart being lift vp with pride,) to offer incenſe vpon the altar, which was a function peculiar to the Prieſts, the ſonnes of *Aaron*; the Lord, not onely
[q] *Amos* 1. 1. *Zac.* 14. 5. *Ioſeph. Antiq. Iud. lib.* 9. *c.* 11. cauſed a fearefull [q] earthquake, to teſtifie his diſpleaſure: but alſo preſently ſmote him with a Leproſie, and ſequeſtred him
[r] Hebr. 5. 4. from his regall function. For [r] *no man*, whatſoeuer he be, *may take vpon him this honour, but he that is called thereunto of God, as Aaron was.*

I come to the end of the Miniſterie; which is, to ſaue mens ſoules. Other profeſſions reſpect the good of this life; as the Magiſtracie, the maintenance of peace and good order among the ſubiects; the art of the Phyſition, the health of his Patient; the

profeſſion

profeſſion of the Lawyer, the wealth of his Client. But the end of the Miniſterie alone, is the ſaluation of Soules. For although Chriſt hath performed ſo much as is ſufficient, for the ſaluation of all: yet none are actually ſaued, but they onely, to whom the benefit of the Meſſias is communicated. Now the merits of Chriſt are applied ordinarilie by the Miniſterie of the Word and Sacraments: vnto which, for that cauſe, the power of Saluation is aſcribed. They therefore who enioy the Miniſterie of the Word and Sacraments, let them acknowledge themſelues infinitely bound vnto the Lord; who hath viſited them with the fauour of his people, and vouchſafed vnto them the peculiar priuiledge of his viſible Church; in that he hath not onely ſent his Sonne to redeeme them, but alſo giuen them thoſe meanes, whereby the benefit of Redemption may be applied vnto them.

There remaine the parts of the Miniſterie; which are two: the Leiturgie or publike ſeruice of God in the Congregation, and the regiment of the Church. The Leiturgie

turgie hath three parts; the Preaching of the Word, publike Prayer, and administration of the Sacraments. In the Preaching of the word, as the ductie of the Ministerie, so also the dignitie doth principally consist: this being the chiefe worke [f] of the Ministerie, for which [g] double honour is especially due vnto the Ministers: yea, the [u] *Worke of the Lord*, in respect whereof the Ministers ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, as the [x] Apostle speaketh, that is, *performing the sacred function of preaching the Gospell*, are called, [y] συνεργοὶ τοῦ θεοῦ, *the co-Workers of God*. But the worthinesse of this worke may easily appeare, if we consider the excellencie, profit, and necessitie thereof. For what greater honour can be vouchsafed to a mortall and sinfull man, then to be the [z] *Angell* or [a] *Embassadour* of God in stead of Christ; appointed and sent of God, [b] to reconcile men vnto himselfe, to iustifie them, and to saue them? And hereby also appeareth the exceeding profit and necessitie of the Ministery of the word. The profit, in that by the preaching of the worde, men are brought

[f] *Ephes.* 4. 12.
[g] 1. *Tim.* 5. 17.
[u] 1. *Cor.* 16. 10.
[x] *Rom.* 15. 16.
[y] 1. *Cor.* 3. 9.
[z] *Iob* 33. 23.
[a] 2. *Cor.* 5. 18. 20
[b]

brought to saluation, and all the degrees thereof. The necessitie, in that without it ordinarily men cannot attaine to saluation, no nor yet to any degree of saluation. For whereas there are three degrees of saluation in this life, our vocation, our iustification, our sanctification: what one of these is not effected by the Ministery of the word, and what one of them is effected ordinarilie without it? For whom God [b] hath elected, them doth he call; neither shall any be saued (I speake of such as come to yeeres of discretion,) but such as are, or shall be called. Hence it is, that the Church, which is the companie of the elect, is called ἐκκλησία, a companie of men called. Now men are called by the Ministerie of the [c] Gospell, seconded and made powerfull by the Spirit of God. For first, by it, our minds are enlightned [d] to see our owne miserie in our selues, and the infinit mercies of God in the mysterie of saluation by Christ. Secondlie, by it, as by the [e] arme of God, men are drawne vnto him, that they may turne vnto God, and beleeue in Christ. Neither

[b] *Rom.8.30.*

[c] *2.Thess.2.14.*

[d] *Luk.1.79. Act.26.18.*

[e] *Esay 53.1. Act.26.18.*

is there any meanes in the world, so effectuall to worke the conuersion of a sinner, or to bring him vnto faith in Christ, as the Ministerie of the word: by which if a man will not be perswaded, neither will hee beleeue, though an Angell should come from heauen, or a [f] man be raised from the dead. For indeed the Ministerie of the Gospell, is the [g] *power of God to our saluation.* And although in the world it be contemned, as a weake and foolish meanes: yet it is the [h] *good pleasure of God, by the foolishnes of preaching, to saue those that beleeue.*

[f] Luk.16.31.

[g] Rom.1.16.

[h] 1.Cor.1.21.

[i] Rom.8.30. Againe, [i] whom God calleth, them hee iustifieth, acquitting them from their sins, and accepting them in Christ, as righteous, and as heires of eternall life. But men are [k] Rom.10.17. iustified by faith: and *faith [k] commeth by hearing the word of God.* For as the Apostle reasoneth, [l] *How shall they call on him, in whom they haue not beleeued; and how shall they beleeue in him, of whom they haue not heard; and how shall they heare without a preacher?* For [m] 1.Cor.3.5. this cause, Preachers are said to be [m] *Ministers, by whom we beleeue,* and being Ministers

[l] Rom.10.14.

of

of faith, whereby men are iustified, they are also said [a] *to iustifie* men. [a] Dan. 12. 3.

Moreouer, whom the Lord doth iustifie by faith, them also hee doth sanctifie by the Spirit of regeneration. For [b] *whosoeuer is in Christ, hee is a new creature.* Neither can any man truely hope to enter into [c] *the kingdome of heauen, vnlesse he be borne againe.* But how should men be borne againe? by [d] *the immortall seede,* saith *Peter, which is the word of the liuing God:* by which Preachers doe beget men vnto God. And in that respect are called spirituall fathers, fathers in the faith; because, as *Paul* speaketh to the [e] Corinthians, *they beget them by the Gospell of Iesus Christ.* And forasmuch as wee are nourished, as the Philosopher saith, by that from which we are ingendred: the word therefore, as it is the seed of our spirituall generation, so is it the food of our soules, whereby wee are to bee nourished, and to grow vp in grace: affording, both [f] *milke for the new borne,* and [g] *strong meate* for those who are better growne in Christ. And therefore, as the Ministers be fathers to be-

[b] 2. Cor. 5. 17.
[c] Iohn 3. 3.
[d] 1. Pet. 1. 23.
[e] 1. Cor. 4. 15.
[f] 1. Pet. 2. 1.
[g] Heb. 5. 12, 13, 14.

[a] Ephes.4.11. get men; so are they also [a] Pastors, to feed them. And whereas sanctification consisteth of two parts, a *dying vnto sinne*, and a *liuing vnto righteousnesse*: the Ministerie of the word, is as *salt* to mortifie our corruptions. In which respect the Ministers [b] Matth.5.13. are called the [b] *salt of the earth*. And in respect of righteousnesse *habituall*, it is the [f] Rom.10.8. [g] word of faith, the [h] Ministerie of the Spi- [h] 2 Cor.3.8. [i] Act.10.32. rit, the [i] word of grace, by [k] which wee are [k] Iohn 7.17. sanctified. And as for *actuall* righteousnes, [c] Coloss.1.6. it is the [c] fruit of the word preached, which being sowne in the furrowes of good and [d] Luk.8.15. honest hearts, [d] bringeth forth fruit with patience.

If therefore our vocation, iustification and sanctification, which are al the degrees of saluation going betweene election and glorification, bee all of them wrought by the Ministerie of the word: we must acknowledge it, worthily to bee called the power of God to our saluation, and not without good cause the power of sauing mens soules to bee ascribed vnto it, and to the preachers of it, as to the meanes and

instruments

instruments vnder God. *Receiue with meekenes*, saith S. *Iames*, [e] *the worde ingrafted*, (to wit, by the Preachers who are Gods [f] planters: 1. Cor. 3.) *Which* (saith he) *is able to saue your soules. Attend to thy selfe* (saith *Paul* to [g] *Timothie*) *and to doctrine, continue therein; for this doing, thou shalt saue both thy selfe, and them that heare thee.* But to conclude this point with the oracle of our Sauiour Christ, sounding in the eares of S. *Paul* at his conuersion, from heauen: at which time he appearing vnto *Paul*, to make him, as he there saith, [h] a Minister of the Gospell, setteth downe the end of the Ministerie in these words, which containe the summe of all that hath been said concerning the preaching of the word. *To open* (saith [i] he) *their eies, that they may bee turned from darkenesse vnto light, and from the power of Satan vnto God*, (there is vocation) *that by faith in Christ*, (for so I construe the words, there being a comma in the Greeke text after ἐν πίστει) *they may receiue forgiuenesse of sins*, (that is iustification) *and inheritance among them that are sanctified:*

there

[e] Iam. 1.21.
[f] 1. Cor. 3.6,7,8
[g] 1. Tim. 4. 16.
[h] Acts 26.16.
[i] Act. 26.18.

there is ſanctification, and glorification; and all to be procured by the Miniſterie of the word.

Here therefore by the way diuers ſorts of men are to bee admoniſhed. Firſt, the Miniſters: that as they deſire the ſaluation of their people, whom Chriſt hath redeemed with his moſt pretious bloud, they would not onlie bee diligent in preaching, but alſo bee carefull ſo to preach, as that their conſcience may beare them witneſſe, that in their Miniſterie they truely ſeeke to glorifie God, in the ſaluation of the people. Secondly, the people; that as they tender the eternal ſaluation of their ſoules, ſo they ſhould be affected to the Miniſterie of the word. For the [k] *kingdome of heauen* (ſo is the preaching of the Goſpell called, becauſe it is the principall meanes to bring vs to Gods Kingdome) *is like a treaſure*, or a *pretious pearle, which a man hauing found, he will ſell all that he hath to procure it.* Thirdly, they that doe hinder the preaching of the word: for ſeeing the word preached is of ſuch neceſſitie to ſaluation,

[k] *Matth. 13. 44. 45.*

they

they which are an hinderance to the preaching of the word, doe also hinder the saluation of their brethren, which euery Christian is bound by all good meanes to aduance. Of this kind are they, who being not of the Ministerie doe get into their hands the liuings and possessions of the Church. For where is want of liuing, there will be want of Preachers: where Preachers or Prophets are wanting, there propheſie, or preaching faileth: and *where* [l] *propheſie faileth, there the people periſh.* The people indeede ſhall periſh in their ſinnes: but their bloud ſhall be required at thy hands, who haſt been the cauſe of their ſpirituall famiſhment. [l] Prou. 29. 18.

Such alſo are thoſe greedie Patrons, or rather latrons of Church liuings, who with *Gehezi*, ſell ſuch things as none but Simons will buy: who with the theefe, & traitor *Iudas* betray for *quid mihi dabitis*, the bodie of Chriſt, which is his Church, into the hand of blind and Phariſaicall guides: who with [m] *Ieroboam* the ſon of *Nebat*, preferre to the Miniſterie, the *skirts*, or, as the Prophet [m] 1. King. 12. 31. 1. King. 13. 33.

calleth such, the *taile of the people. But these men as they imitate the practise of *Gehezi*, *Judas* and *Jeroboam*: so let them feare their end.

*Esay 9.15.

And lastly, such are those Ministers, who hauing either no will, or no skill to feede the people of God with the food of life; doe notwithstanding for the milke and fleece of the flocke take vpon them the charge of soules. But let these and the former consider, that wheras they ought to be resolued, not to hazard, or lose their owne soules, though they might gaine the whole world: they to gaine, not the whole world, but the tithes of some one parish (which are as nothing in comparision of the world) doe hazard not their own soules alone, but the soules of the people, whom they depriue of the principall ordinarie meanes of their saluation.

*Mark.8.36.

But to returne to my purpose: haue you by your own experience found the Ministers to haue been the meanes vnder God of your vocation, iustification, sanctification, which are the necessarie forerunners

of

of ſaluation? then, I dare ſay, you will confeſſe that to be true, which *Paul* writing to *Philemon*, forbeareth to ſpeake: that you owe euen your owne [o] ſelues vnto them: and that you ought to be affected to them, as the Galathians were to S. *Paul*, who giueth this teſtimonie of them, that they were readie (if it had been poſſible) to [p] pul out their owne eies to doe him good. But if you be more readie to pull out their eies, then to doe them any good; it is a manifeſt argument, that as yet you are not ſanctified, not iuſtified, not called; and therefore not to be ſaued, vnleſſe theſe graces ſhall hereafter be wrought in you by the Miniſterie of the word. Which benefits if you doe but looke for at the Miniſters hands, you cannot but honour and reuerence them in the meane time. But if you neither haue theſe graces, nor hope for any, wee muſt count our ſelues bleſſed, when for our calling and the diſcharge of our dutie, we are of ſuch perſons hated and reuiled.

[o] *Phil.* 17.

[p] *Gal.* 4. 15.

Thus much I thought good to ſpeake of preaching the word. Now are wee

brieflie to intreate of inuocation, and ſo of the reſt. For as in the preaching of the word, the Miniſter is the Lords Embaſſadour to his people: ſo in publicke prayer he is an orator, and as it were an interceſſour for the people vnto God. In which reſpect, *Chryſoſtome* [q] ſaith, that the Miniſter *performeth an embaſſage vnto God, not only for his owne people, but alſo for the whole world, as if he were an vniuerſall father hauing care of all.* And *Nazianzene* [r] acknowledgeth it to be no ſmall honour, to bee preferred before others in neereneſſe vnto God, and to receiue ψυχῶν προστασίαν, καὶ μεσιτείαν θεοῦ καὶ ἀνθρώπων: *a preſidentſhip of ſoules, and a mediation betweene God and men:* By which they ſtand, as *Moſes* [t] once did, in the breach: and for which, as the Prophets were wont, ſo may godlie Miniſters now, bee worthilie called the [u] horſemen and chariots of Iſrael.

[q] *De Sacerdot. lib. 6. cap. 4.*

[r] *Apolog.*

[t] *Pſal. 106. 23.*

[u] *2. King. 2. 12. & cap. 13. 14.*

I come to the Sacraments: whereof the Miniſters alſo are diſpenſers. For as in reſpect of the word, which is as it were Gods treaſurie, the Miniſters are his treaſurers: ſo in reſpect of the Sacraments, which are the

ſeales

ſeales of God, the [u] ſeales of that righteouſneſſe which is by faith, they are the keepers of the Lords ſeales, whereby the people of God are aſſured, not of an earthlie patrimonie, but of an eternall kingdome in heauen. If therefore it be a great honour (as it is indeede) to be the Lord keeper of the Kings ſeale, which notwithſtanding hath vſe but in temporall affaires: what ſhall we thinke of their function, who are the keepers of the heauenlie Kings ſeales: which alſo ſerue for the confirmation of ſpirituall bleſſings in heauenlie things?

[u] *Rom.4.11.*

Hauing ſpoken of the leiturgie, wee are now to intreate of the regiment of the Church. For to the Miniſters the Church, which is the ſpouſe of Chriſt, is committed: that hauing eſpouſed her againſt the marriage day, which is the day of iudgement, they may preſent her [x] vnto Chriſt the bridegroome, as a pure virgin and vndefiled. In which ſenſe [y] *Nazianzene* calleth the Miniſter, νυμφαγωγὸν τῶν ψυχῶν καὶ προμνήστορα, and [z] *Chryſoſtome* thus deſcribeth him, ὁ τοῦ χριστοῦ τὴν νυμφὴν κατακοσμεῖν λαχὼν, *He whoſe office it is to adorne*

[x] *2.Cor.11.2.*

[y] *Apolog.*

[z] *De Sacerdot. lib.3. cap.6.*

the ſpouſe of Chriſt. And foraſmuch as the Church in the Scriptures is alſo called the houſe of God: therefore the Miniſters, who are ſet ouer the Church, are called

a *Tit.1.7. Luk.12.42.* a οἰκονόμοι, that is, *ſtewards* of God ſet ouer his houſhold. And whereas the authoritie of

b *Eſay 22.22.* a ſteward is ſignified by the b keyes committed vnto him: our Sauiour Chriſt therfore, to his ſtewards hath commited keies,

c *Matth.16.19* c *The keies of the kingdome of heauen*, that both by preaching the Goſpell, and by Eccleſiaſticall diſcipline, they might open to ſome the gates of heauen, and ſhut them to others: that to them which beleeue and repent, they might pronounce the ſentence of abſolution, and might denounce damnation againſt the vnfaithfull and impenitent: that they might looſe the one, and bind the other. Which their authoritie he hath ratified with moſt gratious promiſes, aſſuring them on his word, which is infal-

d *John 20.23.* lible, that d *Whoſe ſinnes they remit, they ſhall be remitted, and whoſe ſinnes they retaine, they*

e *Matth.18.18* *ſhall be retained.* And againe, e *Whatſoeuer they bind on earth, it ſhall be bound in hea-*

uen;

uen; and whatſoeuer they looſe on earth, it ſhall be looſed in heauen. Wherefore, as by the worke of their Miniſterie, men being therby conuerted, the will of God is done, as in heauen, ſo alſo vpon earth, according to our daily [f] prayer: ſo by the authoritie committed vnto them, it is done, as in the earth, ſo alſo in heauen. Then which, what authoritie is more glorious vpon the earth? the Magiſtrates indeede, hauing the keyes of an earthly kingdome, haue alſo power to looſe and to bind the bodies of their ſubiects, and to commit the ſame to a Iaylour or executioner. But the Miniſters, hauing the keyes of the kingdome of heauen, haue power to binde and looſe the ſoules of men, and to deliuer the obſtinate to Satan: and what they doe vpon earth, is ratified in heauen. And this is that, which [g] *Ierome* ſaith, the Miniſters *hauing the keies of the kingdome of heauen, doe iudge after a ſort before the day of iudgement.*

[f] *Matth. 6. 10.*

[g] *Ad Heliodorum de vitae remitica.*

Hitherto the dignitie of the Miniſterie hath been abſolutely declared, and without compariſon. But if into the ballance of

of compariſon we ſhall put the Miniſters and other men, I had almoſt in ſome reſpects added the Angels, we ſhall finde that to be true, which [h] *Ambroſe* hath auerred: that *the dignitie of Biſhops can ſcarſely be matched with any compariſons.* Wee will therefore compare Miniſters with other men: firſt, as they are men; ſecondly, as they are Chriſtians: thirdly, as they are honorable.

[h] *De dignitate ſacerd. cap. 2. Honor & ſublimitas Epiſcopalis nullis poteſt comparationibus adequari.*

[i] Ephes. 2. 3. Men by nature, are the *children* [i] *of wrath*, and enemies of God; the Miniſters are [k] *Embaſſadours* ſent from God to reconcile them vnto him. Men naturallie ſit in darkeneſſe, and in the ſhadow of death, knowing no more of God then ſerues to leaue them without excuſe: the Miniſters are the [l] *light of the world*, who are ſent of God to [m] *enlighten* them, to *open* [n] *their eies*, to bring *them out of darkeneſſe into light*, and to *guide their feete into the way of peace.* Men naturally are ſuch, as [o] *Ezechiel* deſcribeth, wallowing in their owne pollutions, not waſhed with water, nor ſeaſoned with ſalt: The Miniſters are the [p] *ſalt of the earth*, ordained of God to ſeaſon men, and to [q] *ſanctifie*

[k] 2. Cor. 5, 18. 20

[l] Matth. 5. 14.

[m] Luk. 1. 79.

[n] Act. 26. 18.

[o] Ezech. 16. 14

[p] Matth. 5. 13.

[q] Iohn 17. 17.

ctifie them with the word of truth, & to wash them with the lauour of regeneration. Men naturally are [r] dead in sinne, neither can they liue vnto God, vnlesse they bee borne againe: Ministers are spirituall fathers, who by preaching the *Gospell* [s] *beget men* vnto God. Men naturally are without faith, voide of the spirit, destitute of grace: Preachers are [t] *Ministers by whom they beleeue*: Ministers of the [u] Spirit, Ministers of grace. Men naturallie being the bond-slaues of sinne, and captiues of Satan, are by him as the [x] *Gergesins* swine caried head-long into *mare mortuum*, the dead sea of perdition: the Ministers are by *Obadiah* [y] called *sauiors*, and by Christ himselfe, [z] the *fishers of men*, ζωγρῶντες, catching with the [a] net of the word [b] τοὺς ἐζωγρημένους, those, who were caught of the diuell; bringing them out of the [c] power of Satan into Gods kingdom; out of the slauerie of sinne, into the glorious libertie of Gods children; out of the state of damnatiō, as it were the vniuersall deluge, into the state of grace and saluation, as it were into the Arke of *Noah*. You

[r] *Ephes.* 2.1.
[s] 1.*Cor.* 4.15.
[t] 1.*Cor.* 3.5.
[u] 2.*Cor.* 3.6.9.
[x] *Luk.* 8.33.
[y] *Obad.* 21.
[z] *Luk.* 5.10.
[a] *Matth.* 13.47
[b] 2.*Tim.* 2.26.
[c] *Act.* 26.18.

see then how the comparison stands betweene Ministers and other men.

Let vs therefore compare them with others, as they bee Christians, and such as shall be saued by Christ. Other Christians are but the *sheepe* [d] of Christ: Ministers are also [e] *Pastors* or shepheards, to whom Christ the chiefe Pastor hath committed his sheepe to bee guided and [f] fed. Other Christians are but the [g] *plants* in the Lords garden: Ministers are also the Lords *gardiners*, appointed of God to [h] plant, and to water them. Other Christians are but *liuing* [i] *stones* in the Temple of God, which is his Church: Ministers are also Gods [k] *builders*, ordained of Christ, [l] πρὸς οἰκοδομὴν τοῦ σώματος αὐτοῦ, *for the edifying of his body*, which is his Church. Others finally are but the familie, and as it were the household seruants of Christ: the Ministers are the *stewards*, [m] whom the Lord hath set ouer his familie, to giue to euery one, which be of the houshold of faith, their σιτομέτριον, *portion of food* in due season.

Out of these two comparisons it doth euidently appeare, that no man, whatsoe-

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[d] Joh. 10.
[e] Ephes. 4. 11.
[f] Joh. 21. 15. 16. 17.
[g] 1. Pet. 1. 2. Act. 20. 28.
[g] Cant. 4. 12.
[h] 1. Cor. 3. 6. 7. 8.
[i] 1 Pet. 2. 5.
[k] 1. Cor. 3. 9.
[l] Ephes. 4. 12.
[m] Titus 1. 7. Matth. 24. 45. Luk. 12. 42.

uer he be, whether a true Christian, or but a naturall man, hath iust cause to despise the ministers of God. For in that the true Christian hath attained to grace, hee hath obtained it by the helpe of the Ministerie, whereby he was reconciled vnto God, enlightned with the truth, begotten vnto God, &c. And the naturall man, who wanteth grace, is also to receiue it ordinarilie by the helpe of the Minister, if euer he haue it. And therefore those, who vilifie and contemne the Ministers of God in respect of their calling, doe manifestlie bewraie themselues to bee vile and contemptible persons, who neither haue any grace, nor yet desire any.

But now let vs compare the Ministers with other men, as they are honourable; and first, with all iointlie, and together. For if we will make a comparison of all honors in generall; we must also take a view both of their burthen in this life, and reward in the life to come. For the first, I haue shewed before, not only that *honos* and *onus* do alwaies goe together; but also that accor-

ding to the weight of the burthen, such is the height of the honour. Now euery man is readie to lay loade vpon the Ministers, and amongst all callings to attribute the greatest burden and charge vnto them: by which reason, they must be faine to ascribe vnto them the greatest honour. For they are Pastors, not of mens bodies, as Magistrates are, but of their soules; and they beare all mens burthens, as *Chrysostome* saith, & they watch for other mens soules; insomuch that if any perish through their negligence, the blood of those which doe perish, shall bee [a] required at their hands. How weightie this burthen is, it will easilie appeare, if we shal consider how heauy euery priuate mans owne [b] burden will bee to beare in the day of the Lord. For the Ministers own burthē may seeme to be heauier then others. First, because the Lord requireth greater matters in them, then in others. Secondlie, because the same sinnes, which in other men are lesse offences, in them are esteemed greater faults. Simple fornication, which in others was after a sort salued

[a] *Ezech.* 33.8.

[b] *Gal.* 6.5.

by

by marriage, in the [p] Priests daughter, was punished with death. Thirdlie, because the Priest [q] was to offer as great a sacrifice for his own sins, as for the sins of the whole people. But the Minister must not onely beare his owne burthen, but as vpon *Aaron* [r] the names of the twelue Tribes were imposed; so the Ministers are to beare the charge of their flocke; and of that flocke, which Christ hath redeemed [s] with his blood, and therefore was more deere and pretious to him, then his owne most pretious blood. But what vse are wee to make of this? shall wee therefore depresse the Ministers by contempt, whom wee oppresse with our burthens? nay rather as we presse them downe with our burthen, so let vs exalt them with honour. It is the exhortation of the holy Ghost: Heb. 13. [t] *Obey them that haue the ouersight of you, and submit your selues vnto them, for they watch for your soules, as they that must giue an account, that they may doe it with ioy, and not with griefe, for that is vnprofitable for you.*

[p] *Leuit.* 21. 9.

[q] *Leuit.* 4. 3. 13.

[r] *Exod.* 28. 29.

[s] *Act.* 20. 28.

[t] *Heb.* 13. 17.

But as the Ministers charge is greater

then others in this life; ſo hauing diſcharged his dutie, hee ſhall haue a greater weight of glorie in the life to come. For that wiſe and faithfull ſteward mentioned, Matth. 24, [u] ſhall not only receiue bleſſednesse for his reward, or that incorruptible crowne of glorie, which the holie Ghoſt hath promiſed vnto them: but alſo hauing ſaued [x] both himſelfe, and thoſe that heare him, of whom hee may ſay in the day of iudgement, *Behold, here I am and the children which the Lord hath giuen me* (for whom the Miniſter begetteth through his Goſpel vnto God, they ſhall be, as [y] *Paul* ſaith, his reioycing in the day of the Lord) hee ſhall be preferred aboue others in happineſſe. For good Miniſters, as they haue been [z] *ſtarres* in the Church militant to enlighten others with the truth: ſo in the Church triumphant they ſhall ſhine [a] as ſtarres in the firmament for euer and euer. And this is that, which in the place before cited, the Lord promiſeth to the wiſe and faithfull ſteward: that he will make him [b] ruler ouer all his goods. Vpon which wordes,

[u] *Mat.* 24 45.
[x] 1. *Tim.* 4. 16.
[y] 2. *Cor.* 1. 14.
[z] *Apocal.* 1. 20
[a] *Dan.* 12. 3.
[b] *Mat.* 24. 47.

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an ancient and learned expositour writeth to this effect; *The greatest amongst all is the Priestly dignitie, if a man keepe it without blemish. For if the Lord aboue all his workes, esteeme the soules of men most precious,* (for them hee hath redeemed with his owne bloud) *it is not to be meruailed, if he set him ouer all, who brings vnto him the gaine of soules.*

[1] *Author imperfect. operis apud Chrysost. in Matth. 24.*

Now are wee to compare the Ministers with those peculiar sorts of men, to whom the Lord hath vouchtafed honour. And these are either priuate in the familie, or publicke out of the family in the Church, and commonwealth. Those that are to be honoured in the family, are our parents: to whom great honour is due by Gods commandement, but not so great as to the Ministers. For, from thy parents as the instruments of God, thou hast thy generation: from the Ministers, as the instruments of the holy Ghost, thy regeneration: by thy parents thou art a man, by the Ministers a Christian, thy parents by mortal seed begat thee vnto this world, the Minister, by immortall seed begetteth thee vnto the world

to come: by thy parents is sin and corruption deriued to thee from the first *Adam*; by the Ministers, iustification and freedom from sinne is communicated vnto thee from the second *Adam*. Finally, thy naturall parents are fathers in the flesh; but the Ministers are fathers in the Spirit. Both then, as you see, are parents: but the spirituall fathers are, as *Chrysostome* saith, [d] τιμιώτεροι τῶν πατρῶν, *more honourable then fathers.* And *so great is the difference*, [e] saith he, *of them both, as of the life present, and the life to come; for these beget thee into this life, they into the other.* Wherefore, leauing our naturall parents, we will compare them with another sort of spirituall fathers, which is now ceased: I meane the Leuiticall Priests; and chiefelie, the high Priest, whose dignitie appeared, both in his office, and in his attire. For his office, hee was, as it were, a mediator betwixt God and man; and therein, because he represented the Messias, he was superiour, not onely to other men, but to the Angels themselues. And his attire, which the Lord [f] appointed vnto him, was answerable

[d] *De sacerdot. lib. 3. cap. 5.*

[e] *Cap. 6.* καὶ τοσοῦτον ἀμφοτέρων τὸ διάφορον, ὅσον τῆς παρούσης καὶ τῆς μελλούσης ζωῆς. οἱ μὲν γὰρ εἰς ταύτην, οἱ δὲ εἰς ἐκείνην γεννῶσι.

[f] *Exod. 28. & 39.*

answerable thereunto, signifying a person, excelling the condition of other men. Insomuch that as histories [g] doe record, *Alexander* the great, comming with his armie against Ierusalem, when the high Priest did meete him araied with his sacred and magnificent attire; hee dismounted himselfe, and in the high Priest worshipped God: who, as he said, had in a dreame appeared vnto him in that habit. But what is this to our Ministerie? As an argument of comparison frō the lesse to the greater. For, if the ministerie of the law was so excellent: what shall we thinke of the Ministerie of the Gospell, which, as the Apostle sheweth, [h] 2. Cor. 3. is much more excellent and glorious then it? The same doth our Sauiour seeme to testifie, when hauing extolled *Iohn Baptist* aboue all the Priests and Prophets that went before him, as being more then a Prophet, then whom a greater had not risen amongst the sonnes of women; notwithstanding hee preferreth euery faithfull Minister [i] in the kingdome of God, that is to say, in the

[g] *Ioseph. Antiquit. Iud. lib. 11. cap. 8.*

[h] *2. Cor. 3. 7. 8. 9.*

[i] *Mat. 11. 11.*

to come: by thy parents is sin and corruption deriued to thee from the first *Adam*; by the Ministers, iustification and freedom from sinne is communicated vnto thee from the second *Adam*. Finally, thy naturall parents are fathers in the flesh; but the Ministers are fathers in the Spirit. Both then, as you see, are parents: but the spirituall fathers are, as *Chrysostome* saith, [d] τιμιώτεροι τῶν πατρῶν, *more honourable then fathers*. And *so great is the difference*, [e] saith he, *of them both, as of the life present, and the life to come; for these beget thee into this life, they into the other*. Wherefore, leauing our naturall parents, we will compare them with another sort of spirituall fathers, which is now ceased: I meane the Leuiticall Priests; and chiefelie, the high Priest, whose dignitie appeared, both in his office, and in his attire. For his office, hee was, as it were, a mediator betwixt God and man; and therein, because he represented the Messias, he was superiour, not onely to other men, but to the Angels themselues. And his attire, which the Lord [f] appointed vnto him, was answerable

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[g] *Ioseph. Antiquit. Iud. lib. 11. cap. 8.*

[h] *2. Cor. 3. 7. 8. 9.*

[i] *Mat. 11. 11.*

Church of Christ, before him.

Now we are to enter into comparison with the ciuill Magistrate. Wherein the fathers [k] indeed haue included also the soueraigne Magistrate, affirming that the Ministers excell Princes, as farre as gold is better then lead, as heauen surpasseth the earth, as the soule excelleth the bodies: and such like speeches are frequent among them, which the Papists abuse to the maintenance of the Popes supremacie ouer Princes. For, whereas the Fathers speake of the dignitie and spirituall excellencie of the Ministery aboue all other callings; the Papists vnderstand their speeches of power and externall authoritie. And againe, whereas their commendations are giuen of the calling in generall, either of all Ministers, or at least of all Bishops, whom the Fathers notwithstanding, acknowledged to be subiect to their Princes: the Papists apply them as peculiar to their Lord God the Pope, whom they stile the King of Kings, and the Lord of Lords. But howsoeuer the comparison of Bishops with

[k] *Ambros. Chrysost. Nazianz.*

[l] *Extra. Ioan. 22. tit. 14 De verborum sig. c. cum inter. in glossa.*

with Princes, vſed by the fathers, may ſeeme capable of good conſtruction, in reſpect of ſpirituall excellencie, and dignitie celeſtiall: yet me thinks it ſhould beſeeme the modeſtie of a loyall ſubiect, in reuerence due to that ſupereminent function, to exempt the royall Maieſtie of Soueraigne Princes from this compariſon, not onely in reſpect of externall power and authoritie, (in regard whereof, we doe freely profeſſe that Miniſters are and ought to be ſubiect to their Soueraigne, and that to the King is committed of God a ſoueraigne or ſupreame authoritie in all cauſes and ouer all perſons, as well Eccleſiaſticall as Ciuill:) but alſo in reſpect of externall excellencie and glorie. For as the whole Church, the ſpouſe of Chriſt; ſo the Miniſters, eſpecially, are glorious within: Pſalme 45. [m] And as Chriſt his kingdome was not of this world: ſo is not their excellencie worldly, nor their dignitie carnall. For the Miniſterie, as *Chryſoſtome* faith, [n] *Is indeed executed vpon the earth, but it is to be numbred in the order of heauenly*

[m] *Pſalm.* 45. 13

[n] Ἡ γὰρ ἱερωσύνη ἐπιτελεῖται μὲν ἐπὶ τῆς γῆς, τάξιν δὲ ἔχει τὴν οὐρανίων πραγμάτων. De ſacerd. lib. 3. cap. 4.

things, to other Magistrates, wee say with *Nazianzene*,* ἄρχομεν γὰρ καὶ αὐτοὶ, *we also are rulers:* yea *I will adde* (saith he) *that we haue a greater & more perfect rule; vnlesse you will say, that the spirit must giue place to the flesh, or heauenly things to earthly.* The iudgement seat of the Magistrate is placed on the earth, & he onlie determineth earthlie affaires: but the throne of the Minister, who exerciseth heauenly iudgements, is, as [o] *Chrysostome* saith, in heauen; and his sentence pronounced on earth, is executed in heauen. The Magistrate, as *Peter* [p] saith, is, κτίσις ἀνθρωπίνη, *an ordinance humane*, or appertaining to men: but the Ministerie is θεῖα κτίσις, an ordinance diuine, or apperteining to God. Or as *Jehosaphat* [q] distinguisheth them; the one for the Kings affaires, the other for the busines of the Lord. Both in deed are Gods Ministers, but the Minister, as [r] *Procopius* saith, *augustius est sortitus Ministerium, hath obtained a more worthie Ministerie.* For the Magistrate is conuersant in externall matters, that concerne the world: but the Minister is employed in spirituall things appertaining

* *Orat. ad Nazianz. ciues* προσήνεσω δὲ τοῦτο, καὶ τὴν μείζονα καὶ τελεκτέραν ἀρχὴν. ἢ δεῖ τὸ πνεῦμα ὑποχωρῆσαι τῇ σαρκὶ, καὶ τοῖς γηΐνοις τὰ ἐπουράνια.

[o] *Tom. 1. de verbis Esaiæ. homil. 5.*

[p] *1. Pet. 2. 13.*

[q] *2. Chron. 19. 11.*

[r] *In Numer.*

pertaining to God: the one is the Minister of Gods externall iudgement: the other of his word, and iudgements spirituall. Both also may be called the Pastors of the people: but the Magistrates are Pastors of their bodies, the Ministers of their soules. The one, may say with the Romane Magistrate, *I lictor liga manus, deliga ad palum*, or as ours doe vse to write, *capias corpus*, take his bodie, or *habeas corpus*, hauing authority only to bind the bodie: the other may say with *Paul*, [f] *Tradatur Satanæ, let him be deliuered to Satan*, or let him be [g] *Anathema maranatha*, that is, *accursed vntill the comming of the Lord*, as hauing authoritie to bind the soule: the one procureth the temporall good of the bodie, the other the eternall saluation of the soule. The armour, warfare and munitions of the one, are corporal: of the other, [h] *spirituall*, [x] *mightie through God, to the ouerthrowing of strong holds*. The one preserueth vs from externall foes, who are but flesh and blood: the other warreth not with flesh & blood, but with principalities & powers, deliuering men from most

[f] 1. Cor. 5. 5.

[g] 1. Cor. 16. 22.

[h] 2. Cor. 10. 4.

[x] δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων.

dangerous enemies, both within them, that is, their owne sinnes and corruptions, and without them, that is, the world, and the Prince of this world, the diuell. And therefore in this respect also, as the Prophets were wont; so may the Ministers now, bee called the horsemen and chariots of Israel. Wherefore, if heauen and heauenly things surpasse the earth, and earthly affaires; if the soule, and the eternall saluation both of bodie and soule, are to be preferred before the bodie, and temporall good thereof; if the enemies of the soule be more dangerous, then the foes of the bodie: then can we not deny, but that the Ministerie in dignitie doth excell the Magistracie. It is the conclusion of *Chrysostome*: *The Ministerie*, [y] saith he, *so farre surpasseth the Magistracie, as the spirit excelleth the flesh*. And not to stand any longer in particular comparison with the seuerall sorts of men, this may be auouched in generall; that as the *Ministerie is of all good things among men the most excellent*, as [z] *Ignatius* saith: so the Minister is vouchsafed the greatest fauour among

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[z] *Ad Smyrn.* ἱεροσύνη γὰρ ἔστι τὸ πάντων ἐν ἀνθρώποις ἀγαθῶν ἀναβεβηκός.

mong men; so that he may not vnworthily be called, by a speciall prerogatiue, as *Moses* in his speech to God, calleth the Priest, [a] *Ish chasideca, virum quem benignitate prosequeris*, as if the Minister were among men the chiefe obiect of Gods bountie and fauour, and as you would say, the fauorit of God. But I pray you what meaneth that speech of God to *Moses*, [b] Exod. 30. where hauing commanded him vers. 30. to anoint the Priests with the sacred oile: in the two and thirtieth verse, hee forbiddeth to anoint *mans flesh* with it? How shall wee vntie this knot, saith [c] *Procopius*, writing vpon that place, Priests must bee anointed with the holie oile, but men may not? *Surely*, saith he, *you must remember that the Priesthood or Ministerie surpasseth the height of all humane excellencie.* For Ministers though they bee men: yet are they not as others, men of the world, but, as the Scripture vsually calleth them, men of God. To conclude, if the charge of the Ministerie be, as *Chrysostome* speaketh, *Onus angelorũ humeris formidandum, a burthen which the shoulders of An-*

[a] *Deut.* 33. 8.

[b] *Exod.* 30. 30. 32.

[c] *Procop. in Exod.* 30.

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[a] Deut. 33. 8.

[b] Exod. 30. 30. 32.

[c] Procop. in Exod. 30.

gels

gels may ſtrincke at; and yet God enableth thoſe men, whom he calleth, to beare this burthen, whereunto none in themſelues are able; it cannot bee denied, but thoſe whom the Lord calleth to the Miniſtery, he aduanceth aboue the condition of other men; calling them, as to a charge, ſo alſo to an honour, which might ſeeme to become Angels, rather then men.

Wherfore ceaſing to compare Miniſters with other men: let vs conſider, whether they may not be cõpared with the bleſſed Angels. For as in ſome things they are like vnto them; ſo in other things, they ſeeme to haue ſome preeminence aboue them. Like in this, that as the Angels, ſo alſo the Miniſters, are [d] *ſent forth into the Miniſterie for their ſake, which ſhall be heires of ſaluation.* In which regard the Miniſters are often called in the Scriptures Angels; and the Angels σύνδουλοι, *the fellow ſeruants* of the Miniſters. Superiour they ſeeme to bee in reſpect of their Embaſſage, and of their ſpirituall authoritie. The Embaſſage of the Miniſters is not ſimplie ἄγγελος a meſſage;

[d] Hebr. 1. 14.

[e] Apoc. 19. 10. & 22. 9.

but

but [illegible] the Euangell, into which the Angels themselues doe desire, as *Peter* speaketh, [illegible] that is, *stooping downe*, as it were, *to looke*, and to behold. The law indeede was published by the Ministerie [g] of Angels; but the Gospell, by Christ and his Ministers. Now the Ministery of the Gospell is far more [h] excellent, then that of the law, and the contempt thereof more [i] grieuous. Neither hath the Lord, as appeareth by the storie of [k] *Cornelius*, committed the preaching of the Gospell to Angels; but to his Ministers, whom wee are bound to heare and to receiue, not only as [l] Angels of God, but euen as Christ Iesus.

[f] 2. *Pet.* 1. 12. *John* 20. 5.
[g] *Act.* 7. 53. *Galath* 3. 19.
[h] 2. *Cor.* 3.
[i] *Hebr.* 2. 2. 3.
[k] *Act.* 10. 6.
[l] *Gal.* 4. 14.

And as touching their authoritie: to the Ministers, saith *Chrysostome*, [m] being conuersant on earth is committed [n] the administration of things in heauen; and they haue receiued such an authoritie as God neuer communicated to the angels. For to which of the Angels hath God said at any time, which he hath said to his Ministers: *Verilie, I say vnto you, whatsoeuer you shall bind vpon earth, it shall be bound in heauen: and*

[m] *De Sacerd. lib. 3. cap. 5.*
[n] τὰ ἐν οὐρανοῖς διοικεῖν ἐπιτέτραπται, καὶ ἐξουσίαν ἔλαβεν, ἣν οὐδὲ ἀγγέλοις οὐδὲ ἀρχαγγέλοις ἔδωκεν ὁ Θεός.
[o] *Mat.* 18. 18.

what soeuer you shall loose on earth shal be loosed in heauen. And againe. [q] *VVhose sinnes you forgiue, they shall be forgiuen; and whose sinnes you retaine, they shall be retained.* On which words, *Theophylacts* annotation is something hyperbolicall; but in a qualified sense, true: [p] *Marke me,* saith he, *the dignitie of priests, that it is diuine; for it belongeth to God to forgiue sinnes: wherefore you must honour them as God.* As if in plainer termes he had said; the authoritie of forgiuing sinnes is diuine; which being communicated after a sort to Ministers, in that they pronouncing the forgiuenesse of sinne according to their commission the sinnes indeede are forgiuen, their authoritie also may bee saide to bee diuine. Wherefore they bearing the image of Gods authoritie before men in forgiuing or retaining sinnes, you are to honor and obey them as God, whose vicegerents they bee. The like hath [q] *Ignatius*; *Bee subiect,* saith hee, *vnto your Bishop, as vnto the Lord.* And againe, *reuerence your Bishop as Christ.* Neither is this any more, then is commended

[q] Iohn 20.23.

[p] Theoph. in Joan. 20. Σκοπεῖ μοι τῆς ἱερέων τὴν ἀξίαν, ὅτι θεία ἐστι. θεοῦ γὰρ τὸ ἀφιέναι ἁμαρτίας, οὕτως οὖν αὐτοὺς τιμητέον ὡς θεόν.

[q] Ad Trall. τῷ ἐπισκόπῳ ὑποτάσσεσθαι ὡς τῷ κυρίῳ. αἰδεῖσθε τὸν ἐπίσκοπον ὑμῶν ὡς χρισόν.

vnto

vntovs in the example of the Galathians, who receiued the Apostle as an Angell of God, yea as Iesus Christ. [t] Gal. 4. 14.

Hitherto I haue commended the office of the Ministerie, both absolutelie, and by way of comparison. Now am I to propound the honourable titles, which are giuen to the Ministers of the word. Whereof great store might bee produced out of the Fathers, but I will content my selfe with a few. *Chrysostome* therefore calleth Ministers the [u] *Vicars, or vicegerents of Christ*; in which title, though common to all Ministers in a right sense, the vicar of Rome, (though lifting vp himselfe aboue all that is called God) doth chieflie glorie. *Origen* calleth them the [x] *eies of the Church*: *Ambrose*, the *captaines and gouernours of Christs flocke*: *Augustine*, [y] *the defenders of the true faith, and subduers of errours*: *Nazianzene*, likewise [z] [illegible], *the presidents of truth*, [illegible], *the glorious gardians of mens soules, the foundations of the world, the light of the life, and pillars of the Christian faith*. *Bernard* and others, *prælatos*, as being

[u] In Matth. 7. homil. 17. oper. imperfect.

[x] In Matth. tract. 5.

[y] De doctr. Christian. lib. 4. cap. 4.

[z] In Apologet.

[a] Init. carm. ad episc.

preferred before other men.

But omitting the writings of the fathers, let vs search the Scriptures; and inquire, what titles, or attributes of honour are by the holie Ghost assigned to Ministers. And first wee will begin with this very title of *Gods Ministers*, being a title common to them not onelie with [a] Princes, but also with Christ, who is called the [a] *Minister of circumcision*, that is, of the Iewes.

[a] *Rom.* 13.4.
[a] *Rom.* 15.8.

2 They are called ἡγούμενοι, [b] *rulers*.

[b] *Hebr.* 13 17.

3 By a speciall prerogatiue, they are termed not onelie in the old Testament, but also in the new, [c] *men of God*.

[c] 1. *Tim.* 6.11. 2. *Tim.* 3.17.

4 συνεργοὶ τοῦ θεοῦ, [d] *co-workers of God*, who hath so honoured his Ministers, that hee communicateth his owne worke vnto them. Hence it is, that in the Scriptures they are said to remit sinnes, to beget men vnto God, and to saue them, &c.

[d] 1. *Cor.* 3.9.

5 οἰκονόμους τοῦ θεοῦ, [e] *the stewards of God*, to whom are committed the keies of the kingdome of heauen.

[e] *Titus* 1.7.

6 *The* [f] *Embassadours of God*, and that, *in the* [g] *stead of Christ*.

[f] *Aggei.* 1. 13.
[g] 2. *Cor.* 5.20.

7 *The*

7 *The* [h] *Angels of the Lord,* and *Angels* of the Churches, and therfore as [i] Angels to be receiued.

[h] *Apoc.* 1. 2. 3. *Iudg.* 2. 1. *Malach.* 2. 7.
[i] *Iob* 33. 23. *Galath.* 4. 14.

8 *The* [k] *chariots of Israel, and the horsemen therof,* that is, the strength and stay of the Church, which is the Israel of God.

[k] 2. *King* 2. 12. & 13. *v.* 14.

9 *Stars,* [l] becauſe as in this life they ſhine before others, with the light of doctrine and good example; ſo in the life to come they ſhall [m] ſhine as the ſtarres in glorie.

[l] *Apocal.* 1. 20.
[m] *Dan.* 12. 3.

Theſe are honorable titles, but you ſhall heare more glorious. For the holy Ghoſt not content to haue honored the Miniſters with theſe, aſcribeth alſo vnto them ſuch titles and effects, as moſt properly belong vnto God. For albeit wee haue but [n] one Father, and one Teacher, who is in the heauens: notwithſtanding the Miniſters are called in the Scriptures, not only Doctors, but alſo Fathers; and ſuch Fathers, as are [o] more to bee feared then Princes, more to bee honoured then fathers, as *Chryſoſtome* ſpeaketh. For whom they beget, they beget them ſons of God, heires of heauen, & co-heires with Chriſt. And although this very

[n] *Mat.* 23. 8 9.
[o] οὐκ ἀρχόντων μᾶλλον φοβερώτεροι ἀλλὰ καὶ πατέρων τιμιώτεροι. *De Sacerd. l.* 3. *cap.* 5.

worke of regenerating or begetting men to God, be the proper worke of the holie Ghoſt: yet the Miniſters alſo are ſaid by the [p] Goſpel to beget men vnto God, likewiſe to [q] conuert men vnto God, to [r] open their eyes, to turne them from darknes vnto light, and from the power of Satan vnto God, to [s] iuſtifie men, and to remit their ſins, to [t] ſeaſon them as ſalt, that they do not putrifie in their corruptions, are the proper workes of the bleſſed Trinitie: and yet notwithſtanding all and euery of them are aſcribed to the Miniſters of God. Moreouer, it is proper vnto Chriſt to be the [u] Paſtor of our ſoules, the [x] light of the world, the [y] Sauiour of his brethren: and yet the Miniſters alſo are called [z] *Paſtors*, not of mens bodies, but of their ſoules, the [a] light of the world, [b] ſauiours of their brethren, to whom, as the inſtruments of God, power of [c] ſauing is aſcribed. Wherefore to conclude; if the Miniſters were ordained to ſupplie the roome of Chriſt, and to be the Embaſſadors of God in his ſtead: if Kings and Princes, yea if the King of Princes haue

[p] 1. Cor. 4. 15.
[q] Malac 4. 5. Luk 1. 16.
[r] Act. 26. 18.
[s] Dan. 12. 3. John 20. 23.
[t] Matth 5. 13
[u] 1. Pet. 2. 25.
[x] Iohn 1. 9.
[y] Matth. 1. 21.
[z] Ephes 4. 11. Heb. 13. 17.
[a] Matth. 5 14.
[b] Obad. 21.
[c] 1. Tim. 4. 16. Rom. 11. 14.

haue executed this function: if the proper end of their Ministerie be the saluation of soules: if in regard of preaching, they bee the mouth of God to his people, in regard of prayer, the mouth of the people vnto God: in respect of the Sacraments, the keepers of Gods seales; as touching the gouernment of the Church, the guardians of Christs bodie, to whom are committed the keies of the kingdome of heauen; if compared to other men, they, be the children of wrath, as all by nature are; these, reconcilers to God: they, sitting in darkenesse; these, the light of the world: they, putrifying in their corruption; these, the salt of the earth: they, dead in sinne; these, begetting them anew, that they may liue to God: they bondslaues of Satan; these, sent to bring thē out of the power of Satan vnto God: if to other Christians, they, be sheepe, these, Pastors: they, plants, these, plāters: they stones; these, builders: they, houshold seruants; these, stewards of Gods house: if to other honourable personages in generall, the Ministers doe so much excell others in ho-

nour,

nour, as their charge is greater in this life, and their reward more glorious in the world to come; if in speciall, the Spirituall fathers be in honor to be preferred before the carnall, as far as the life to come before this present life; if the Priests of the law, in whom notwithstanding appeared a mirror of Gods glorie, are farre surpassed by the Ministers of the Gospel, who haue receiued a more glorious Ministery; if the spiritual pastors haue a more excellent function, then the ciuill, by how much the heauen is more excellent then the earth, or the soules more pretious then the bodie, as *Chrysostome* saith: if the Lord hauing aduanced them aboue the condition of other men, hath made them in some things equall, in some things superiour to the glorious Angels of God: and lastlie, if the holie Ghost hath assigned vnto them titles of honour, not onelie common to them with the best of the creatures, but also peculiar to the Creator, all which hath with vnanswerable euidence of truth been demonstrated vnto vs: then can we not deny, but that the Mini-

ὅσῳ γῆς τιμιώτερος οὐρανὸς καὶ σωμάτων ψυχαί. *De Sacerd. l. 3. cap. 5.*

sterie

sterie, is not onely a worthie worke, as the Apostle here speaketh, but a most excellent and glorious function.

The full demonstration whereof, I thought to be very needful, as well for their sakes, who bee not of the Ministerie, as for those that be. For first, those of the Laitie, by this doctrine may bee throughly perswaded, to esteeme their Ministers worthy of that double honour of reuerence and maintenance, which by the word of God is due vnto them: & to free themselues from the two, no more vsual then capitall sinnes of our time, *Contempt* of the word and *Sacrilege*.

For as touching reuerence, there is no true Christian, but he will readily acknowledge, that hee ought highly to reuerence those, whom God would haue in speciall manner honored, as the Embassadours of God in the stead of Christ, sent to reconcile men vnto God, and to saue them. Neither will he easily despise those, whom hee acknowledgeth to be the blessed instruments of God, for his singular and euerlasting

1 good. Whereas contrariwise, not to reue-
rence the Ministers, is to dishonor God,
2 whose Embassadours they be. Basely to e-
steeme of them in respect of their meane e-
state in the world, is an euident signe of a
worldly minded man: who, as he hath not
learned to distinguish the men of God
from the men of the world, or to acknow-
ledge the ordinance of God, who hath [d] di-
[d] 1. Cor. 4 7. Danæus. scerned them: so he seemeth to know no
better good things then worldly goods,
and therefore thinketh himselfe so much
better then the Minister, as he is richer. But
those who are religious and wise, are o-
therwise minded. *Obadiah*, though the go-
uernour of the Kings house, disdained not
[e] 1. King. 18. 7. 9. to doe reuerence [e] to the poore Prophet
Elias. And *Joash* the King, when *Elisha* was
sicke, was content to do him this honor, as
not onely to visite him, but also to weepe
[f] 2. King. 13. 14 vpon his face and say: [f] *My father, my fa-
ther, the chariot of Israel and horsemen of the
same*. Yea, the Emperour *Iustinian* [g] ac-
[g] *Maxima quidem in omnibus sunt dona Dei à superna collata clementia, sacerdotium, &c.* knowledging, that the Ministrie, & the Ma-
gistracie were two principall gifts of God,

giueth

giueth the precedence to the Ministerie. And the like preeminence doe our lawes giue to those of the spiritualty, before them of the temporaltie. Howbeit priuate men stand otherwise affected towards the Ministerie: euery meane man almost, not only preferring himselfe before the Minister, but also disdaining to bestow, either his son on the Ministerie, or his daughter on a Minister. Yet *Esay* the Prophet was a Noble man, and as it is thought of the blood royall. Neither did the Kings of Iuda disdaine to ioyne in [h] affinitie with the Priests.

um & imperium: & illud quidem diuinis ministrans, hoc autem humanis præsidens, &c. Auth. Collat. 1. Tit. 6. Nouell. 6. in præfat.

[h] 2. Chron. 22. 11. 2. King. 23. 31. 3

To despise and contemne the Minister in respect of his calling, is to despise God and Christ our Sauiour. For *he that despiseth you*, saith [i] Christ, *despiseth mee, and hee that despiseth me, despiseth him that sent mee.* It is to professe a mans selfe voide of all soundnesse of religion. For it is certaine that a true estimate may bee taken of mens religion and pietie towards God, by their behauiour to the Ministers of God. Neither can it bee, that they, who haue been brought by the Ministerie of the word to

[i] Luke 10. 16.

the state of grace and saluation, should contemne the Ministers thereof. Wherefore hee that despiseth the Ministerie, vndoubtedlie, saith *Ignatius*, [k] *Hee is an Atheist, and irreligious man, and a despiser of Christ.* It is to hinder their owne saluation, by making the meanes thereof vneffectuall vnto them, which *Chrysostome* esteemeth a point of madnesse. *For it is manifest madnesse*, [l] saith he, *to despise so great authoritie, without which we can neither attaine to saluation, nor to the promised good things.* For hee that despiseth the Ministers, despiseth also their Ministerie, by which notwithstanding, as by the ordinarie [m] power of God to our saluation, hee is [n] pleased to saue those that beleeue. And whosoeuer despiseth the Ministerie of the Gospell, it shal be easier for them of [o] Sodom and Gomorah in the day of iudgement, then for him.

[k] *Ad Trall.* ἄθεος πάμπαν ἂν εἴη καὶ δυσσεβὴς, καὶ χριστὸν ἀθετῶν.

[l] *De Sacerd. lib. 3. cap. 5.* μανία περιφανὴς ὑπερορᾶν τῆς τοσαύτης ἀρχῆς, ἧς ἄνευ ἔτι σωτηρίας ἡμῖν, ἀπὸ τῶν ἐπηγγελμένων ἀγαθῶν ἐκπεσεῖν.

[m] *Rom. 1. 16.*

[n] *1. Cor. 1. 21.*

[o] *Mat. 10. 15.*

4 To abuse the Ministers by word or deede, is a sinne highly displeasing vnto God, and grieuouslie prouoking his anger. For seeing they are the Embassadours of God,

God, it cannot bee denied, but that by the iniuries and indignities that are offered to them as Ministers, the Maiestie of God is violated. Wherefore he hath said, [p] *Touch not mine anointed, and doe my Prophets no harme.* Yea, who knoweth not that the persons of Embassadours, are by the [q] law of nations sacred and inuiolable? Because their Embassadours were contumeliously vsed, the ancient Romanes [r] thought it a sufficiēt cause to extinguish *Corinth*, though the eie of Greece.

Dauid likewise reuenged the indignitie offered to his Embassadors, with the ouerthrow of the Ammonites. 2. Sam. 10. Doe earthlie Princes, who are but dust and ashes, reuenge the wrongs offered to their Embassadours; and shall wee thinke, that the Lord of hosts, the God [s] of vengeance wil suffer the indignities offered to his Embassadours, to goe vnpunished? *Neuer any man*, saith [t] *Ignatius, offending in this kind escaped punishment.* Let the withered hand of *Jeroboam*, [u] which hee had stretched out against the Prophet: let the two Captaines

[p] *Psal.* 105. 15.

[q] *Si quis legatum hostium pulsasset, contra ius gentium id commissum esse existimatur: quia sancti habentur legati. Digest. lib. 5. tit. 50. lege vltima. Cic. in Verr. lib. 1. Nomen legati eiusmodi esse debet, quod non modo inter sociorum iura, sed etiam inter hostium tela incolume versetur. De harusp. respons. sic enim sentio, ius legatorum cum hominum præsidio munitum sit, tum etiam diuino iure esse vallatum.*

[r] *Cic. pro lege Manilia.*

[s] *Psal.* 94. 1.

[t] οὐδεὶς ἔμεινεν ἀτιμώρητος. *ad Magnes.*

[u] 1. *King.* 13. 4.

[x] 2.King.1.10. 12. with their fifties, [x] who were sent to apprehend the Prophet *Eliah*, destroied by fire
[y] 2.King.2.24. from heauen: let the leaud children [y] which reuiled *Elisha*, deuoured by the beares:
[a] 2.Chron.36. 16. let the people of Israel, for [a] contemning and mocking the Prophets, reiected: let *Corah*, *Dathan* and *Abiram*, who for insurrection made against *Aaron*, were [b] swallowed vp of the earth, be witnesses of this truth. Neither hath the Lord taught this by example alone, but also by precept,
[b] Numb.16. wherein he hath appointed [c] death to him
[c] Deut.17.12. that rebelleth against the Priest. For though the contempt of the Ministers now adaies seeme a very small or none offence:
[d] Homil.2. in 2.Timoth. yet *Chrysostome* [d] doubteth not to call it the cause of all euill, and the Scripture noteth it as a grieuous sinne. Wherefore the Pro-
[e] Hos.4.4. phet *Hosea*, [e] when he would set out in liuelie colours, the desperate wickednesse of the people in his time, he saith, they were *like them which contend with the Priest*. For to impugne the Ministers which are sent of God, is not to repugne men, but giant-
[f] Act.5.39. like, *to* [f] *fight with God*: For it *is not Aaron*

that

that you striue against, saith *Moses*, [s] to *Corah* and his complices, *but euen against God himselfe*. [s] Numb. 16. 11.

I come to the honour of maintenance; which, though it be most due to the Minister by the word of God, is notwithstanding now adaies greatly called into question. Some thinking the Ministerie vnworthie of allowance, as being in their conceit an idle and needeleſſe function; and therefore whatsoeuer they can by anie fraudulent deuice either detaine or purloine from the Minister, they thinke it well gotten. Others thinking, that the maintenance of the Ministery is a thing arbitrary; which they may either yeeld or withhold, as they find themselues able, or as they like their Minister. Others acknowledging that Ministers ought to bee maintained, notwithstanding would haue them to depend either altogether, or for the most part, on the vncertaine beneuolence of the people: themselues not caring how little they pay by way of dutie, so they may pay what they list by way of beneuolence. The first is a

kind

kind of brutish people, which haue no taste of religion; but are either meere earthwormes, or Epicures, seruing no God but Mammon, or their owne bellie. The second, a kind of professors forward in shew, and but in shew; who thinking the maintenance of Ministers to be as it were a matter of ceremonie, make no conscience of it. The third, a companie of glorious professors, who being indeed vnwilling to pay so much as they ought of dutie, would notwithstanding make God as it were beholding, and his Ministers obnoxious vnto them for their gratuities. But I hope it doth sufficiently appeare by that which hath bin said in commendation of the Ministerie, that the Ministers are well worthie of sufficient maitenance, and that, to bee yeelded vnto them, neither as a thing arbitrary, nor as a meere gratuitie; but as an honor in equitie and iustice due vnto them by the word of God. Yea, I will adde, so due, as that without sacrilege it cannot be detained from them.

For the cleering of this point, we are to

shew

shew two things; first, that a sufficient maintenance is due to the Minister. Secondly, what this sufficient maintenance is. As touching the former: the Apostle [h] saith: 1. Cor. 9. 14. *God hath ordained that they which preach the Gospell should liue of the Gospel.* The maintenance, therfore of Ministers is not an humane policie, but the ordinance of God: and wee are to acknowledge it to bee due vnto them not onelie by mans law, but also, *iure diuino*, by the law of God. Now God hath ordained it as a dutie both of pietie towards him, and also of iustice and equitie towards his Ministers. Pietie requireth that we should [i] *giue vnto God that which is Gods.* For God hauing reserued vnto himselfe a portion in all mens goods, he is to be honoured with the same, as *Salomon* [k] saith: Prou. 3. *Honour the Lord with thy substance, and with the chiefe of thy increase.* This portion is the Ministers allowance: in which respect the Lord [l] professeth, that hee is the portion of his Ministers. And this portion is so due vnto God, and from him to his Ministers, as that to

[h] 1. Cor. 9. 14.

[i] Mat. 22. 21.

[k] Prou. 3. 9.

[l] Deut. 18. 2. Ezech. 44. 28.

professe religion, and to denie this allow-
[m] Gala.6.6.7. ance, is no better then to [m] mocke God,
[n] Matth.3.8. and no lesse then to [n] robbe him.

Equitie requires, that the Ministers, hauing not onely for the furnishing of themselues to the service of the Church, spent their time, industrie, and substance; but also when they are furnished, employing their gifts, and spending their strength in the most profitable and necessarie seruice of the Church, should bee liberallie maintained, and as the Apostle speaketh, bee
[o] 1.Tim.5.17. [o] *counted worthie of double honour.* And this equitie the holy Ghost prooueth by diuers
[p] 1.Cor.9.7. reasons: 1.Cor.9. First, *à pari*, vers.7. [p] *Who goeth a warfare at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?* Therefore by the same reason, Ministers, who are the captaines of the Lords bandes, planters of his vineyard, Pastors of his flocke, are to haue maintenance from the Church. Secondlie, *à minori*; we are in equitie to afford food, and
[q] 1.Cor.9.9,10. 1.Tim.5.18. [q] *not to muzzle the mouth of the oxe that treadeth*

dethout the corne: therefore much more are we to yeeld maintenance to them, that breake vnto vs the food of life: verſ.9.10. Thirdly, *à maiori*, the Miniſter communicateth ſpiritual things to the people, which are incomparable of more value then all temporall commodities. *Is it then a great matter*, ſaith the * Apoſtle, *if we reape your carnall things?* verſ.11. Fourthly, *à ſimili*, as the Leuiticall Prieſts for their ſeruice had liberall maintenance; ſo ought the Miniſters of the Goſpell. † *Doe you not know*, ſaith he, verſ.13.14. *that they which miniſter about the holy things, eate of the things of the Temple, and they which waite at the Altar, are partakers with the Altar? ſo alſo hath the Lord ordained, that they which preach the Goſpell, ſhould liue of the Goſpell.*

* 1.Cor.9.11.

† 1 Cor.9.13.14.

Now, what and how great this ſufficient maintenance is, which as I ſaid, is due to the Miniſters, we are not to eſtimate according to the niggardly conceits of worldlie men, but according vnto that proportion of allowãce, which God aſſigned to the Prieſts of the Law. For it cannot be deni-

ed, but that as we are more bound vnto the Lord in all duties of thankfulnes, since the Messias exhibited, then they to whom hee was only promised; & as in the same respect the Ministerie of the Gospell far excelleth the priesthood of the law: so the portion which is due vnto God, and from him to his Ministers, ought to be answerable.

Let vs then consider, what allowance was due to the clergie by the lawe. First, they had [t] 48. *cities*, and the suburbane fields round about, for the space of two thousand cubits euerie way; which in so small a coūtry was a very great proportiō. Secondly, they had *the* [u] *tithes* of the corne, wine, oile, and of all fruites and hearbs, the tithes of the heards and the flockes. Thirdlie, the *first* [x] *borne*, of all sorts of cattell, as of beeues, sheepe, and goates, and the prises of the rest, according to the Priests estimation. Likewise, the first borne of men, redeemed at fiue shekels a man. Fourthlie, the [y] *first fruits*, as namely, the first ripe of all that was in the land; the first fruits of the wine, oile, and wooll, the first fruit of their

[t] *Numb.* 35.4. 5.7. *Iosua* 21. *Philo de Sacerd. honorib.*

[u] *Numb.* 18.21. *Leuit.* 27.30. 32. *Matth.* 23.23.

[x] *Exod.* 34.19. 20. *Ezech.* 44.30. *Nehem.* 10.36. *Num.* 18.15.16.

[y] *Num.* 18.13. *Deut.* 18.4. *Ezech.* 44.30. *Nehem.* 10.35. 37.

their dough. Fiftlie, all [a] the *oblations and vowes*, and whatsoeuer was dedicated vnto God, and separated from common vse. [a] *Num.* 18.8. 14.19. *Ezech.* 44.29. 30.

Sixtly, the [a] *meate offerings, the sinne offerings, and the trespasse offerings, the heaue offerings, and the shake offerings, and the shew-bread.* [a] *Numb.* 18.9. 11. [b] *Ezech.* 44.29. *Leuit.* 24.9. *Matth.* 12.5.

Seuenthlie, of [b] *sacrifices eucharisticall*, they had the breast & the shoulder; of others, the shoulder, the two cheekes, and the mawe; of burnt sacrifices, the skinne. Eightly, all the [c] *males were to appeare thrice a yeare before the Lord*, and none emptie handed. Lastly, all these duties were to be [d] brought to the Priests and Leuites; and if any for their owne ease desired not to pay in kind, but to redeeme any dutie, or cōsecrated thing; they were to pay according to the Priestes estimation, and to adde a fifth part. And if any [e] detained any thing, either in whole, or in part, which was holy, and by law due; hee was to bring a ramme for an offering, he was to make good that which hee withheld, and also to adde a fifth part. [b] *Numb.* 18.18. *Leuit.* 7.31.32. 34. *Deut.* 18.3. *Leuit.* 7.8. [c] *Exod.* 23.15. *cap.* 34.20. [d] *Nehem.* 10.35.37. [e] *Leuit.* 5.15. 16.

The maintenāce therfore of the Priests, by the law of God, was in respect of the

quantitie, very liberal; and in respect of the maner, very honorable. For as *Philo* ‖ saith, it is a great honor to bee partaker of those things which are consecrated to God; and as he * hath well obserued, lest the people when they brought any of their duties, should vpbraid the Priest, as if he were beholding vnto them; they were commanded to bring their offerings or gifts into the Temple, that from thence the Priests might receiue them, as from the hands of God. Now, if such plentifull & honorable maintenance by the law of God, was due to the Priests and Leuites; no man of vnderstanding will denie, but as great a proportion at the least, doth in equitie belong to the Ministers of the Gospell.

‖ *De honorib. Sacerd.*

* *Ibid.*

If it be said, that the Leuites were the 13. part of Israel, and therefore a greater proportion needfull for their maintenance: I answere, though they were the 13. Tribe, yet were they not the thirteenth part. For when the other 12. Tribes were § numbred from 20. yeeres and vpward, such onelie as were fit to beare armes, the number of

§ *Numb.* 1. 46.

them

them was *six hundred and three thousand, fiue hundred and fiftie.* Whereunto if you shall adde all which were either vnder twentie yeeres, or vnfit for seruice, the number would be at the least doubled. But the Leuites being al reckoned from a moneth old and aboue, their number was [b] *but two and twentie thousand:* which was not much aboue the sixtith part; and not so much by [i] *two hundred seuentie three,* as the onelie first borne of the other tribes. And therefore when the Lord tooke the Leuites for the first borne of Israel, the odde two hundred seuentie three, were redeemed according to the [k] law, at fiue shekels a man; and for them a [l] *thousand three hundred sixty fiue* shekels giuen to *Aaron* and his sonnes. Now, if a suruey bee taken of the Clergie of England and their families; I suppose, they will not come much short of this proportion. Besides, the meanes of maintenance, which the Clergie of Israel had, descended to their posteritie; and therefore a lesse annuitie might suffice them, because they had a perpetuitie, whereas the

[b] *Numb.* 3. 39.

[i] *Numb.* 3. 33.

[k] *Num.* 18. 16.

[l] *Numb.* 7. 47. 48. 50. 52.

maintenance

maintenance of our Clergie dieth with them; and out of the annual receites, which the parent hath for terme of life, his posteritie must be prouided for; and in that respect an inheritance to bee permitted vnto them, which was denied to the Leuites But although our Ministery be more excellent, and therefore greater honour both of reuerence and maintenance due vnto it: though our number and charge being not lesse, our need of larger maintenance greater, because it endeth with vs: though the Church, being not tied to the succession of the posteritie, which oft would prooue vnworthie, but being (by law) alwaies to bee prouided of sufficient incumbents, ought in this regard also to make the better allowance; yet what haue wee in comparison of them? yea what are our annuities to their perpetuities? Our Colledges, and collegiate Churches (blessed bee God) haue lands, and our benefices glebes, though much impaired by sacriledge. But what are these to the 48. cities of the Priests and Leuites with their precincts; beside all the

land,

land, which at any time was dedicated vnto God, and (being not redeemed) remained for a perpetuall [m] possession to the Priests? Beside the lands (which many want) we haue scarce any thing but tithes; and a great part of them, by popish either appropriations, whollie alienated, or exemptions defaulked, or by the sacrilegious practises, both of corrupt Patrons, and also of vnconscionable parishioners, mightilie impaired. But the Priests, to whom our Ministers are answerable, had so many allowances (as you heard) that although they had had no tithes, the proportion of their maintenance had farre exceeded ours.

[m] *Leuit.* 27. 21. 28.

If it shall be said, that tithes are ceremoniall or iudiciall, and therefore not to bee exacted of vs: I answere, first, that many learned men are of iudgement, that they are morall, as being that part of mens goods which is perpetually due vnto the Lord. But I will not enter into that question at this time, it shall suffice vs to acknowledge these two things: first, that if not the same maintenance which was assigned to

the Priests, then questionlesse a greater is due vnto the Ministers of the Gospell, for the reasons before deliuered: secondly, that although tithes were prescribed by the iudiciall law; yet the equitie of that law remaineth, and it is lawfull for Christian Magistrates in imitation thereof, to prescribe the same things. Neither can it be denied, but that the tithes being by the lawes, not only of this land, but almost of all Christendome, consecrated vnto God, for the maintenance of the Ministers, they cannot without sacrilege bee alienated, or detained from them. *It is destruction,* saith [a] *Salomon, to deuoure that which is sanctified, & after the Vowes to enquire.* That which is once dedicated vnto holy vses, and consecrated to God, may not returne to common vses. If the thing be abused, the vse is to be reformed: but the propertie is the Lords, and no man can take it from him. See Numb. 16.38. Leuit. 27.21.28. Sacrilegious therefore was the alienation of Church liuings by appropriations, which are the bane of the people, and blemish of our Church: neither wil the

[a] Prou. 20.25.

Popes authority, by which they were made, excuse them as lawfull; but proove the originall of them, to haue been Antichristian. Sacrilegious hath been the practise of courtlie Harpies, who haue praied vpon the liuings of the Church, which praied for them. If it were sacriledge in *Nebuchadnezzar* (though a conqueror) to take away the golden [o] vessels of the Temple; and in *Belshazzer*, to abuse them to profane vses: what shall we say of them, who haue taken, not the mooueables, but the very patrimonie of the Church? Sacrilegious is the practise of Patrones, who detaine any part of the glebe or tithes, or with *Gehezi* make gaine of that which ought freelie to be giuen: as well as it was sacriledge in [p] *Achan*, to take part of that which was consecrated vnto God. Sacrilegious are all the practises and deuises of vnconscionable parishioners, who either by fraude or pretence of law, as by pretended customes, compositions, or such like, defraude the Minister of his due. Was it sacrilege in [q] *Ananias* and *Sapphira*, punishable with sudden death,

[o] Dan. 5.2.23.

[p] Ios. 6.22. & 7.21.

[q] Act. 5.

who detained part of that which themselues had consecrated vnto God, and might before the consecration thereof haue kept it to themselues? and is it not much more sacrilegious to detaine that, which wee neuer had right to keepe, as being by law consecrated vnto God? Christians should remember that the tithes and reuenues of the Church, are Gods part; and that it is their dutie *to honour God*, not with the[r] refuse, but *with the* [s] *chiefe of their increase:* that to detaine those things which bee consecrated to God, for the maintenance of his Ministers, is no other then to robbe and spoile God himselfe. For *will a man*, saith [t] he, *spoile his gods? yet haue you spoiled me: but you say, wherein haue we spoiled thee? In tithes and offerings.* Let them consider on the one side, the gracious promises of God made to those who honour him by giuing the due honour of maintenance to his Ministers, as Prou. 3. [u] *Honour the Lord with thy riches, and with the chiefe of all thine increase. So shall thy barnes be filled with abundance, and thy presses shall euen burst with*

[r] *Mal.* 1. 8.
[s] *Prou.* 3. 9.
[t] *Malac.* 3. 8.
[u] *Prou.* 3. 9 10.

new

new wine. And Malach.3. [z] *Bring you all the tithes into the ſtore houſe, that there may bee meate in mine houſe, and proue me now herewith, ſaith the Lord of hoſts, if I will not open the windowes of heauen vnto you, and power you out a bleſſing without meaſure.* On the other ſide, the fearefull curſe, not onely denounced, as Malac.3. [y] *You are accurſed with a curſe, for you haue ſpoiled me,* ſaith the Lord, viz. in tithes, and in offerings: but alſo executed on thoſe who haue been guiltie of ſacriledge. Let the great and greedie Harpyes ſet before their eies, the [x] hand writing, which appeared to *Belſhazzar* when he was quaffing in the cuppes of the Temple: and let the reſt, I meane ſacrilegious proprietaries, corrupt Patrons, couetous and vnconſcionable pariſhioners call to mind what befell to [a] *Achan*, to [b] *Gehezi*, to [c] *Ananias* and *Sapphira*: and as they would auoid their puniſhment, ſo let them abhorre their ſinne.

[z] Malach.3.10.

[y] Malac.3.9.

[x] Dan.5.5.

[a] Joſ.7.
[b] 2.King.5.27.
[c] Act.5.

And to conclude this point, let thoſe which be in authoritie (as it becommeth the nurſing fathers of the Church) imitate the:

the zeale of godlie *Nehemiah*, who could
[a] Nehem.13.8. not endure the alienation of one [a] chamber of the Priests to the priuate vse of *Tobiah*. And let our Parliaments, in the name of God, be carefull to auoide that imputation which *Paul* laieth vpon the Iewes, that howsoeuer in respect of the particulars before mentioned, it may be verified of too many among vs, yet notwithstanding the whole state may not bee charged with it.
[b] Rom.2.22. [b] *Thou abhorrest idols*, saith he, *and doest thou commit sacriledge?* And let them know that not onelie to the restitution of impropriations (which at the dissolution of the Abbies ought to haue been made) they still remaine deepelie obliged: but also for the not restoring thereof, the whole land standeth in an high degree, obnoxious to the iudgements of God. For though the Pope and Papists had some shew of reason to take from the se ular Priests, that which they gaue to the regular, who as they imagined, liued in a state of perfection, whose deuotions were in their conceit the treasures of the Church for the releefe of la-

 bouring

bouring soules, and whose maintenance in their intent, was to serue for the great releefe of the poore and harbourlesse: yet what colour, or shew of reason haue we, by alienating the Church liuings from the Cleargie, to robbe God of his portion, the Ministers of their maintenance, the people of their spirituall, and the poore of their corporall sustenance? And lastlie, let them acknowledge it to bee a great shame for our land professing the Gospel, and sincere religion of Christ, that the idolatrous Priests, not onely among the Papists, but also among the [t] Heathen, are more regarded, and better rewarded, then the true Ministers of Christ among vs.

[t] Gen. 47. 22.

And thus much of the vse, which the people are to make of this doctrine.

Before I come to the Ministers themselues, some thing is to bee added concerning scholers or students. That none of them presume to refuse the Ministerie, as thinking thēselues in respect either of their parentage, or of their wealth, or of their gifts, too good to be Ministers. For if they

will

will call to mind what hath been said concerning the honour of the Ministerie: I
g 2 Cor. 2. 16. doubt not, but they will say with *Paul*, g *And who is sufficient for these things?* and be more readie to acknowledge themselues vnworthie to bee Ministers, then the Ministerie to be vnworthie of them. If they refuse it, because it wanteth either wealth or honor, or because they call into question the lawfulnes of the chiefe places in the Ministerie (which respects haue diuerted many indued with excellent gifts, to the studie of Physicke, or law either ciuill or common) I would intreate, not onely them, that they would with indifferencie reade that which
h In Apoc. 1. 20. h elsewhere I haue alledged to iustifie the honorable calling of Bishops, as being the ordinance of God, but also those which be in authoritie, that they would acknowledge it to be a godly, wise, and necessary policie, that places of great reward and eminent honor, should be prouided for those who deserue best, in respect either of the studie and profession of diuinitie, or exercise of their Ministerie, For *bonus alit artes;*

neither may it be expected that men of best gifts, and therfore most worthie to be consecrated to the Lord, will ordinarily vndertake this calling, which is exposed to such contempt of the world, subiect to so great a charge as the gardianship of mens soules, and yet rewarded with small preferment either of maintenance or honor; when other studies, especially that of the law, doth promise vnto them, so rich rewards, so great honour, so high preferment in the world. It is true, there should bee no comparison in the estimation of a Christian, betweene that profession which respecteth onely outward wealth (especially if you adde the vsuall and personall corruption of them who professe it, who vndertaking all causes that come to hand, seeme to set not only their tongues, but also their soules to sale) and that calling, by the studie and practise whereof, thou mayest [1] saue thine owne soule, and those that do heare thee: notwithstanding because yong men, when they are to make choice of their profession, are not (for the most part) so wel setled

[1] 1. Tim. 4. 16.

in Christianitie, as simplie to preferre things spirituall, to things temporall; there must be some inducements to the studie of diuinitie, which may euen in outward respects allure them who are of best gifts, and of greatest hope: for they also are flesh and blood.

Now I come to the Prophets, and sons of the Prophets; that is, to Ministers and students of Diuinitie: who from the dignitie of the Ministerie are to reape two vses. The one, of comfort and incouragement, the other of instruction. For although the Ministerie aboue all callings is most subiect to the contempt and disgrace of prophane and godlesse men: yet the Ministers are to be assured, that their function, is a worthie and excellent worke; and that as God himselfe hath greatly honoured the, so can they not but be honored of all those, who are the children of God. The contempts and contumelies of the rest, which they offer vnto vs for Christs, or for our callings sake, ought to bee so far from dismaying vs, as that we ought in respect

thereof to account our ſelues [k] happie: For being thereby made conformable not onlie to the Prophets and Apoſtles of Chriſt, but alſo to our Sauiour himſelfe, wee ſhall alſo be conformed vnto them in happines and glorie. And howſoeuer our Miniſterie be contemned or oppugned; yet wee are to be aſſured with the Apoſtle, [l] that we *are a ſweete ſauour vnto God in Chriſt, not onelie in them that are ſaued, but in them alſo that periſh; to the one, a ſauour of death vnto death, & to the other, a ſauour of life vnto life.* And in ſome meaſure may euerie one of vs ſay with the Prophet (though ſpeaking in the name of Chriſt) [m] howſoeuer *I haue laboured in vaine, and haue ſpent my ſtrength in vaine, and for nothing: yet my iudgement is with the Lord, and my worke with my God. And though Iſrael be not gathered, yet ſhall I be glorious in the eies of the Lord, and my God ſhall be my ſtrength.*

[k] *Matth.* 5. 11. 12.

[l] 2. *Cor.* 2. 15. 16.

[m] *Eſa.* 49. 4. 5.

The inſtruction which is to bee learned is this, that ſeeing the function of the Miniſterie is ſo honourable, as hath been ſaid, Miniſters firſt, would labour to be worthie

of that honour, which in respect of their function appertaineth to them. And secondly, that students in diuinity would not offer themselues, or Bishops admit them, namelie, to bee Pastors, vntill they bee in some competent measure qualified according to that sufficiencie or worthinesse, which is required in the Minister of God. For (as they say) *Non ex quouis ligno fit Mercurius.* And this (that I may proceede from the worthinesse of the Ministerie, to the worthinesse of the Minister, described vers. 2.) is the vse which the Apostle himselfe maketh in this place. The office of a Bishop, saith he, is a worthie worke: therefore a Bishop ought to be blameleſſe, &c. But howsoeuer many things are here required to the worthinesse or sufficiencie of a Minister; yet all may be reduced to these two heads. The one, respecting his life, that he be ἀνεπίλημπτος, of blameleſſe conuersation: the other, his Ministerie, that hee be διδακτικὸς, apt, that is, able and willing to teach: the one, implying, ἀρετὴν *personæ*, the gifts of the person, wherewith the Minister

is

is to be adorned, εἰς τὸ ὀρθοποδεῖν, to walke vprightlie; the other, χαρίσματα *Miniſterij*, the giſts of the Miniſterie, wherewith he is to be furniſhed, εἰς τὸ ὀρθοτομεῖν, *to* [o] *diuide the word aright*. And theſe two are vſually ioyned together in the Scriptures, to wit, *Thummim* and *vrim*, integritie of life, and light of doctrine; precept, and practiſe. For the Lord would haue his Miniſters, whom they teach by precept, to goe before them alſo in example, and contrariwiſe. For this cauſe, as God inſerted in the breſt-plate of the Prieſt [p] *vrim* and *thummim*, to bee vpon his hart: ſo *Moſes* praying that God would adorne his Prieſts with ſufficiencie, hee craueth theſe two [q]; *Let thy Thummim & thy vrim be vpon the man of thy mercie*. Likewiſe, on the skirts of the Prieſts robe the Lord appointed [r] golden belles and pomgranates to bee ſowed round about; ſignifying by the one, the ſweet and heauenlie ſound of true doctrine; without which ſound, ſaith [s] *Gregorie*, if a Miniſter doe goe into the Sanctuarie, hee incurreth the anger of God: by the other, the ſweet

[n] *Gal.* 2. 14.

[o] 2. *Tim.* 2. 15.

[p] *Exod.* 28. 30.

[q] *Deut.* 33. 8.

[r] *Exod.* 28. 33. 34.

[s] *Greg. lib.* 1. *Epiſt.* 24. *in ea verba Exod.* 28. Audiatur ſonitus, &c. *Sacerdos ingrediens ſanctuarium moritur, ſi de eo ſonitus non audiatur: quia iram contra ſe occulti iudicis exigit, ſi ſine ſonitu prædicationis incedat.*

and holsome fruit of a godlie life. For as the diuine [c] Philosopher saith, *Hee maketh the best harmonie, whose life agreeth with his doctrine.* But whose doctrine is altogether dissonant from his life, he is, as the Apostle saith, [a] *a iarring Cymball.* The same hath the Prophet *Malachie* ioyned together; shewing that these things were, and so ought to be in the Priests of God. [x] *The law of truth was in his mouth, and there was no iniquitie found in his lippes: he walked with me in peace and equitie, and did turne many away from iniquitie. For the Priests lippes should preserue knowledge, and they should seeke the lawe at his mouth, for he is the Angell of the Lord of Hosts.* In the new testament these two oft concurre. [y] Matth. 5. Ministers are said to bee *the salt of the earth*, and *the light of the world*; because their office is, by sound doctrine to season, and by good example to shine before others: [z] Act. 20. The Ministers of Ephesus are exhorted to attend both to themselues and to the flocke: to themselues, by liuing well; to the flocke, by feeding them with holsome doctrine. For we

[c] *Plato in Lachete.*

[a] *1. Cor. 13. 1.*

[x] *Mal. 2. 6. 7.*

[y] *Mat. 5. 13. 14. cum 16.*

[z] *Act. 20. 28.*

that

that are Miniſters, ſaith [a] *Auguſtine, haue two things; the one, that we are Chriſtians; the other, that we are Miniſters. Illud quòd Chriſtiani ſumus, propter nos eſt; quòd autem præpoſiti ſumus, propter vos eſt. In eo quòd Chriſtiani ſumus, attenditur vtilitas noſtra: in eo quòd præpoſiti, non niſi veſtra. Wee are Chriſtians for our ſelues, and Miniſters for you. In that wee are Chriſtians, our owne profit is attended; but as we are Miniſters, your profite it ſought.* Likewiſe, in his epiſtles, *Paul* exhorteth Miniſters [b] to *retaine faith*, that is, ſound doctrine, *and a good conſcience:* to [c] *attend to themſelues* and *to doctrine:* as touching their life, to ſhew themſelues [d] *examples of good works:* and as touching their Miniſterie, [d] to teach *ſound and vncorrupt doctrine.* Theſe two, whoſoeuer ioyneth together, that is, [e] whoſoeuer ſhall *keepe the Commaundements of God and teach others ſo to doe, he ſhall be great in the kingdome of God.* Such a Miniſter was *John Baptiſt*, to whom our Sauiour giueth this teſtimonie, [f] that he was a burning and a ſhining light: burning in himſelfe, and ſhining vnto others.

[a] *Tom. 9. de Paſtor. cap. 1.*

[b] *1. Tim. 1. 19.*

[c] *1. Tim. 4. 16.*

[d] *Tit. 2. 7. 8.*

[e] *Matth. 5. 19.*

[f] *Ioh. 5. 35.*

Such

Such were all the men of God, who are commended vnto vs in the Scriptures; whose knowledge was inflamed with piety, and their pietie enlightened with knowledge.

These things which the holy Ghost ioyntly requireth in Ministers, by no means ought to be seuered. For what is an honest Minister, if he be vnlearned? A Lampe that burneth, but giueth no light: a Bell of good mettall, but wanting a Clapper: a kinde Nurse, but without milke: an honest [g] Crier, but without a voice: a well minded Watchman, but void of sight: a willing Guide, but ignorant of the way. And therefore they are like to remaine in darkenesse, who should be enlightened by him: to be hunger-starued, that should be fedde by him: to remaine vncalled, who should bee called by him: to be surprized who should haue warning from him: to goe out of the way, who should be guided by him. Wherefore it is well said of *Ierome*, [h] *Innocent conuersation without instruction, doth as much hurt by silence, as it helpes by example.*

[g] *Gregor. past. part. 2. c. 4. Præconis officium suscipit, quisquis ad sacerdotium accedit, vt ante aduentum iudicis qui terribiliter sequitur, ipse scilicet clamando gradiatur. Sacerdos ergo si prædicationis est nescius, quam clamoris vocem daturus est præco mutus?*

[h] *Hieronym. ad Oceanum. Innocens absque sermone conuersatio, quantum exemplo prodest, tantum silentio nocet.*

ample. For the Ministers, they be the *light of the world*, the *salt of the earth*, the eies in the bodie of Christ, which is his Church, the guides of the people: If therefore the light[i] of the people be darkenes; alas, how great shall their darkenesse be? If the salt whereby the people should be seasoned be vnsauourie, how should not the people putrifie in their sinnes? If the eies of the cõgregation (as[k] guides be in stead of eies) be blind, how should the people see? If the guides know not the way, needes must the people wander. *If the*[l] *blind leade the blind, both shall fall into the ditch.*

[i] Matth. 6. 23.

[k] Num. 10. 31.

[l] Matth. 15. 14.

But some idle drone wil say: it is enough for mee, that I serue God in holinesse and righteousnesse; though I cannot, or do not preach. To whom I answere, that a mans religion and iustice, if hee haue any, must appeare in the exercise of his calling. And therefore a Minister can hardlie be a good man, as I suppose, that is not, in some competencie, a good Minister. Now a good Minister, is not onely a sheepe in Christs fold, but also a Pastor of his flocke: not on-

lie a liuing ſtone in the Temple of God, but alſo a builder: not onely a plant in Gods garden, but alſo a planter: not only a child of God, but a father alſo in the faith, begetting others vnto God: not onelie
m Mat.28.19. μαθητὰς, a diſciple of Chriſt, but a teacher, n μαθητεύσατε, inſtructing others.

On the other ſide, what is a learned Miniſter, if he be vngodlie? *He is nothing*, ſaith
o 1.Cor.13.2. *Paul*, o *for if I had prophecie*, ſaith he, *and knew all myſteries, and all knowledge, and had not cha-*
p 1.Cor.8.4. *ritie, I were nothing.* For an p *Idoll is nothing*, as he ſaith in the ſame Epiſtle. And a Miniſter, that ſaith, and doeth not, little differeth from an idoll; being not vnfitlie to bee compared to the *Mercuriales ſtatuæ*, which ſhew the way to paſſengers, but themſelues ſtirre not. But with *Paul* (in
q 1.Cor.13.2.3. q that place) *nihil eſſe*, and *nihil prodeſſe*, to *be nothing*, and to *profit nothing*, is all one.
r Matth.23. But Miniſters, who with the Phariſies, r ſay and do not, they are like to profit the people but a little; and themſelues nothing at all. This therefore ought to bee the firſt
s Matth.6.33. care of euerie Diuine, s *Firſt, to ſeeke the kingdome*

kingdome of God and his righteouſneſſe. That he may be a ſound Chriſtian, before he bee a Miniſter; a Diſciple of Chriſt, before hee take vpon him to teach others; a liuing ſtone in the Temple of God, before he preſume to bee a builder: a ſheepe of Chriſt, before he be a Paſtor; a plant in Gods garden, before he be a planter; that himſelfe be called, before he call others: himſelfe a follower of Chriſt, before he lead others: himſelfe one of the houſhold of faith, before he take vpon him to bee a ſteward or ruler of the houſhold.

And ſurely if all Chriſtians, who tender their owne ſaluation, had neede to labour for holineſſe, [f] *without which no man ſhall ſee God:* then much more had Miniſters need to [g] *exerciſe themſelues vnto godlineſſe,* to whoſe care and fidelitie the ſaluation of others is entruſted; that by preaching profitablie, and liuing vprightlie, they may [h] ſaue, not onelie themſelues, but thoſe alſo who are committed to their truſt. Otherwiſe, if we ſay and doe not; yea, if wee ſay one thing, and doe the contrarie, wee

[f] *Hebr.* 12. 14.

[g] 1. *Tim.* 4. 7.

[h] 1. *Tim.* 4. 16.

ſhall neither profit the people, nor yet our ſelues. Not the people, whom by our example we do more ſcandalize, then edifie by our doctrine, pulling downe with the left hand, what we ſet vp with the right, miſleading by our life, whom by our doctrine wee would ſeeme to lead. Euen as the Prophet ſaith, [a] *My people, qui ducunt te, ſeducunt: they which leade thee, miſlead thee.* Wherfore, as *Iſidore* ſaith, *Qui negligit recta facere deſinat & recta docere: Let him ceaſe to teach well, that cares not to liue well.* For to what purpoſe doeſt thou commend to thy people the ſtraite and afflicted way to heauen; when thy ſelfe takeſt the broad and eaſie way, which leadeth vnto hell? for wil not the people ſooner learne Atheiſme by thy life, then religion by thy doctrine? For what ſaith thy fillie ſheepe in ſuch a caſe? Surelie if my Paſtor were indeed perſwaded, that there is a God which wil iudge the world, rendering to euery man according to his waies; if hee thought indeede, that there is a heauen for the godlie, and a hell for the wicked, as hee would perſwade

[a] *Eſay* 3.12.

vs; it could not bee, that he would liue as he doth. But what heare I words, when I see deedes? If my guide goe that way, who am I, that I should not follow him? This is that, which *Gregory* saith, [y] *Cum Pastor per abrupta graditur, ad præcipitium grex sequitur; When the Pastor goeth in steep-downe places, the flock followeth headlong vnto ruine.* Wherefore, whosoeuer by an vngodly life ouerthroweth his doctrine, hee layeth [z] *a stumbling block before the blind*, or causeth [a] *the blind to erre out of his way*, which whosoeuer doth he is accursed: yea, as I said, he openeth a schoole to Atheisme, whereby it comes to passe, as [b] *Ambrose* saith, *Vt non solum ipsi dum malè aguint, dignè pereant, sed alios insuper secum indignè perdant: That not onelie themselues whiles they liue wickedly, doe worthilie perish, but also vnworthily they destroy others.* But neither do they profit thẽselues, for as *Paul* saith, [c] *If I speake with the tongue of Angels, & could propheſie, and had all knowledge, and haue not loue, it profiteth me nothing.* Such Ministers are like to cookes, which prouide wholesome meate for others, but

[y] Pastoral. part. 1. cap. 2.

[z] Leuit. 19. 14.

[a] Deut. 27. 18.

[b] De dignit. Sacerd. cap. 6.

[c] 1. Cor. 13. 1. 2.

eate not thereof themselues. Like to those carpenters that built the Arke for *Noah*, and themselues perished in the floud; for
[d] 1.Cor.9.27. whiles they [d] preach to others, themselues become reprobates. For if we haue nothing to alleadge for our selues in the day of
[c] Matth.7.22. 23. iudgement, [c] but, *Lord haue not we propheſied in thy name?* we ſhall receiue this doome, *I know you not, depart from me you workers of iniquitie.* Yea, he that teacheth others, and teacheth not himselfe; hee that condemneth other ſinners vnto hell, and committeth greater crimes himselfe; hee teacheth God with what ſentence to condemne himselfe, for vnto him that terrible, but yet
[f] Luk.19.22. iuſt ſentence doth belong; [f] *Out of thine owne mouth I will condemne the* [e] *thou wicked ſeruant.* Whereas contrariwiſe if we would
[g] 1.Tim.4.16. [g] attend to our ſelues to liue well, and to doctrine to teach well, and would continue therein, wee ſhould ſaue both our ſelues and thoſe that heare vs: if we would
[h] Matth.5.19. bee carefull both to [h] keepe Gods Commandements, and teach others ſo to doe, wee ſhould bee great in the kingdome of God;

God; great (I ſay) in the kingdome of grace, but incomparablie greater in the kingdome of glorie. Vnto which he bring vs, that hath ſo dearely bought it for vs, euen Chriſt Ieſus the righteous: to whom with the Father and the holy Ghoſt be all praiſe and glorie for euer,

Amen.

FINIS.

Corrections.

Pag. 11. lin. à fine 6. *Miniſter.* pag. 18. lin. vlt. *idole.* pag. 52. lin. x. *things. Te.* pag. 58. marg. lin. à fine 5. [illegible], lin. vlt. χεισὸν. pag. 59. lin. penult. *of life.* pag. 62. lin. 4. *God. Likewiſe* pag. 88. lin. vlt. *Miniſterie. For.*

K with 114 c. 27.

Theology vol. 92.

A Sermon defending the honourable function of BISHOPS,

Preached, April. 17. Anno. D. 1608. at the Consecration of the right reuerend Father in GOD, the L. Bishoppe of Bath and Wells.

By *George Downame*, Doctor of Divinitie.

AT LONDON,
Printed by *H. L.* for *Mathew Lownes*, and *Felix Kyngston.*
Anno. D. 1608.

114. c. 28

REVERENDO IN CHRISTO PATRI AC DOMINO, DOMINO *JACOBO MOVNTAGVE*, EPISCOPO BATHONIENSI ET WELLENSI, PRÆSVLI CLARISSIMO, DOMINO SVO INPRIMIS OBSERVANDO

Georgius Downame Concionem hanc, quâ dignitas Episcopalis asseritur, ad perpetuam amoris et observantiæ memoriam, Dicat Consecratq;.

To the Christian Reader.

ALthough I am not ignorant (good Christian Reader) how vnpleasing this Sermon will be to some, who are forestalled with preiudicate opinions, (whom I could wish, I were as sure to perswade, as I hope by euidence of truth to conuince:) notwithstanding, if I may intreat thee, to reade it without preiudice, and to iudge of it without partialitie; I doubt not, but thou wilt acknowledge with mee, that the doctrine therein contained, is not onely true, but also a profitable and necessarie truth. And the rather doe I conceiue this hope, because the time hath beene, when mine affection enclined by the reuerent opinion, which I had worthily conceiued not onely of Master Caluin, *the author, but also of Master* Beza, *and many other godly and learned men, patrones and fautors of the pretended discipline, made me suspend my iudgement in this cause; vntill I had seriously entred into the studie thereof. The which for a long time I did forbear: partly because I did rightly suppose, that my paines might bee more profitably bestowed in other partes of diuinitie, and I had heard a*

zea-

Master Greenham.

zealous preacher reproue young Diuines in a Sermon at Cambridge, who, before they had studied the grounds of theologie, would ouer-busie themselues in matters of discipline, and as hee said, before they had laide the foundation of their studie, would bee setting vp as it were the roofe: and partly because in my slender iudgement, I could not then see, what good would come either to my selfe or to the Church of God, by my paines taken in that controuersie. For I conceiued the issue of my studie would bee, either the disgrace of my ministerie among the forwarder sort, if I resolued, as now I knowe I should haue done; or the ouerthrowe of my ministerie, if I should stand for that discipline. Thus was I cõtent to remaine in suspense, whiles I tooke it to bee the best course, both for my selfe and for the Church, to bee no medler on either side. But when of late yeares the case was so altered with the time, that a necessitie was imposed, not onely to resolue, but also to professe my resolution on the one part; and it was now expected, that I should informe not onely my self, but some others also what way to take: I did then seriously enter into the studie of these things, Perhaps with another minde then some others haue done, and therefore with other successe. I considered with my selfe, that this Church of England, wherein I was called to be a minister, did hold and professe all substantial points of diuinity, as soundly as any Church in the world, none excepted neither in this age, nor in the primitiue times of the Church. And secondly, that it hath the testimonie of all other true Churches. Thirdly, that in it the means of saluation are ordinarily and plentifully to be had. And therefore to make separation from it, I tooke to be schismaticall and damna-

damnable presumption. And as touching my selfe, I considered that being in the ministerie, necessitie is laide vpon me, and woe bee vnto mee, if I preach not the Gospell. *Wherefore I must confesse, I studied the controuersies wherein the policie of our Church is called into question, as one who meant if hee were not conuicted with euidence of truth, to bee as it were the respondent, or defendant, resoluing not to leaue my standing wherein God had placed mee, vnlesse by force of argument, I were remooued: Whereas others, hauing (as it seemeth) beene out of loue with our Church-discipline before, and in affection wholly alienated from our Church-gouernours, haue studied these things as opponents and plaintiffes. And therefore hauing sought a knot as it were in euerie bulrush, and strained at euerie gnatte, they haue picked so many quarels against the Church, and by consequent, against their owne ministerie, as that by their opposition, the Church is depriued of their ministerie, & themselues of the imployment of their gifts; They suffering the Land to swarme (euen in their owne opinion) with Papists and Atheistes, and their places either to be destitute, or to be occupied with such as they account vnprofitable ministers, rather thē they wil embrace, nay rather then they wil without preiudice and partiality read, what is truly said for the defence of our Church. But to returne to my selfe: when with this resolution (which I am perswaded ought to be in the like case) I had studied som, which are supposed to bee the chiefe treatises on both sides: I found on the one side, certaine places of Scripture drawne as it were by the necke to that side, a fewe stragling sentences quoted out of the Fathers, and as it were with oares wherried by these men (looking as one would thinke the o-*

ther waie) against the full streame of Antiquitie; some pretie speeches and wittie proofes, which notwithstanding, were (as before I had obserued in the question of vsurie) meere colours, rather then sound arguments. On the other side, I found full and plentiful proofes, as in other writinges, so namely in the learned treatise of the perpetuall gouernemant of the Church, from which I receiued good satisfaction. Now, the arguments which perswaded me, I haue here set downe, as the shortnesse of a Sermon (though somewhat enlarged) would permitte; hoping (because I knowe nothing to the contrarie, setting not the iudgement of men, otherwise minded, but their preiudice aside) that the same argumentes which haue perswaded me, wil also preuaile with others to embrace this, which at the first I called a profitable and necessarie trueth. The which if it shall please God according to my hearts desire to effect, I would hope through Gods goodnesse quickly to see an ende of this pernicious diuision which is among vs. For though some other particulars be cõtrouerted, yet this, of the church-gouernment, is the chiefe & principal: and so chiefe, as that somtimes I haue thought the rest to be but controuersies in pretẽce to auoyd the enuie of this. Neither doe I doubt, but that if men sincerely affected were rightly perswaded of the gouernmẽt, that either they wold not so stand vpon matters of ceremony, & such like of small importance, as that for them they would maintain this rent in the bodie of Christ, or suffer either themselues to be depriued of the imployment of their talents, or the Church of their ministerie: or if anie out of tendernesse of conscience should make scruple of these things, that they would fauourably be respected. So that by the acknowledgment of this one truth our differences would be compounded, our breaches healed, our diuided minds

reunited, with one heart and voice to glorifie God in the edification of his Church, propagation of the Gospell, confusion of Poperie and Atheisme. Whereas now this opposition, whiles it is continued, greatly dishonoureth God and his true religion wh.ch we professe, hindereth the proceedings of the Gospel, aduantageth Poperie & Atheisme, scandalizeth the people whom we ought to edifie, and not onely the backwarder sort, who hereby take occasion to be of no religion, but also the forwarder sort, and that many waies, as I wil particularly shew. For they (I speak not of all) are hereby occasioned, 1. To despise the solemn worship & seruice of God, and whatsoeuer good thing else is set forth by Authoritie: and 2 Whereas they would seeme aboue all things to esteeme the ministery of the word, as that precious treasure for which they would (with him in the Gospell) forgoe all things; they not onely vilifie and disgrace the ministerie, which is to bee had (I meane of those who are conformable, though no way inferiour, but in many graces, by many degrees superiour to many of those whom they admire:) but also encourage by all meanes their admired ministers to stand out, as though they had rather want the foode of their soules, and that which they acknowledge to be the power of god to saluation, thē not to enioy their fācies, for which they haue no ground. 3. To place the height of religion in disconformitie, turning zeal into faction, godly confer̄ces to bitter inuectiues against Bishops, & odious censures of such as they cal formalists; the study of the scriptures & the substance of diuinity, to disputatiō of discipline & ceremonies, & being ignorant in the Catechisme to professe skil in those things: Combining themselues in a diuided brothe hood, as though none were to be accounted Christiās or brethren in Christ, but such as stand for the pretended discipline, to whom also they cōfine their charitie. 4. To be dāgerously

vnthankfull vnto God for the continuance of the Gospell together with outward peace and prosperitie vnder the happie gouernment of our gratious and dread soueraigne. For whereas before the end of the blessed raigne of Queene Elizabeth, all good Christians would haue acknowledged thẽselues infinitely bound to Almightie God in al duties of thankfulnes, if they might haue been assured of the continuance of these things after her decease (which was the time that we feared & our enemies expected:) yet now when the Lord hath granted whatsoeuer almost we could desire, we take on, as if we had nothing; and like weyward children when we haue what is fit for vs, if we cannot also haue what we fancy besides, we are ready to cast away that, which, through Gods vnspeakable goodnes, we may to our soules health enioy. Yea so strangely doe some dote vpon their owne deuises, that they protest to all the world, vnlesse their assertions (diuerse euen the principall whereof were neuer heard of in the Church of God within 1600. and some odde yeares after Christ) bee graunted, they see not how our separation from the Church of Rome can bee iustified. Nay they protest, that if they be in an errour and the Bishops haue the truth, the Pope and Church of Rome haue had great wrong and indignitie offered vnto them, in that they are reiected: and that all the protestant Churches are schismaticall in forsaking vnity and communion with them; And therfore in their wisdoms make this offer to the Priests and Iesuites, that if from them they can receiue satisfaction concerning their propositions, they will bee reconciled to the See of Rome. So that now it must be thought that we separated from the church of Rome, not for their abominable idolatries & heathenish superstitiõs, nor for their capital heresies subuerting the

Christian & modest offer of disput.

founda-

foundation of religiõ, nor because the church of Rome is the whore of Babylon, the See of Antichrist, the mother of all fornications and abominations, being also embrued, and as it were died red with the blood of the Saints, & of the Martyrs of Iesu; frõ which we are cõmanded to separate in these respects: but because forsooth among them, euery particular parish is not held to be an entire body by it selfe, furnished with sufficient power & authority, for the gouernment of it selfe in all causes ecclesiasticall; because euery parish among thẽ hath not power immediatly vnder Christ, to elect and ordaine, depriue and depose their Ministers, and to execute all other eccleſiast. censures: because the Pastor of euery particular cõgregation, is not among thẽ the highest ordinary ecclesiasticall officer, but aboue him they haue dioceſan and prouinciall church-officers, & such like; for it shall suffice to haue mentioned those, which as they concerne the cause in hand, so they are the principal. In respect whereof, seeing they holde separation is to be made from the church of Rome, they plainly bewray themselues what manner of persons they be, who for the same causes may separate not onely from our Church, but those of Scotland, *and* Geneua, *and all others, where these vndigested deuises were neuer heard of. Fiftly, to growe wanton in religion through a kinde of spirituall pride, not caring for the heauenly food of their soules, vnlesse they may haue their own sawce, & preferring the circũstances of religiõ & ceremonies, before the substance. We wil not heare a sermon forsooth made at a funerall, bee it neuer so profitable, and by our good wil we would heare none that is conformable, be hee neuer so learned and godly a preacher: or if we doe, (we hearing with preiu-*

iudice, & making the word vneffectual vnto vs) we say his gifts be decayed, & his preaching to be without power: we heare & not heare with admirable acceptation of persons, as if we had neuer learned to acknowledge Gods ordinance, or to look higher then to the speaker. Moreouer, if lawe did not compell vs, wee had rather be at no publique prayers, then at those which by authoritie are appointed; or if we be present, we will behaue our selues as absent, not vouchsafing to ioyne with the congregatiõ. We had rather not haue our child baptized (if we might choose) then that the crosse in baptisme should be vsed. We had rather not receiue the Communion, then receiue kneeling. &c. Which things, when I consider how fewe among the people (in comparison) do care for religion, & of those few, how many are (I am sory to speake it) schismatically disposed, doe make my heart to sorow, and my bowels to yearne in commiseration of thẽ. Neither can I choose, but in an earnest desire of the peace of our church (wherby these inconveniences might be remedied) to intreat, & euen in the bowels of Christ, to beseech my brethren of the Ministery, that as they tender the glorie of God, in the propagation of the Gospel, or the salvation of the people which Christ hath redeemed with his precious blood: or if these considerations wil not preuaile, as they hope to answer these thinges at the day of the Lord, they would at length seeke the peace of Sion, & be as desirous to find arguments to reunite themselues vnto vs, as they haue bin ouer-busie in seeking reasons to disioyne themselues frõ vs. Or if they will not be at so much paines, yet at the least, that they would weigh in the baliance of an vpright & vnpartiall iudgement, those proofes which heere are briefely set downe. And if they finde them to

ouer-

ouer-weigh the reasons of the contrary part, they wold giue glory to God, by acknowledging ingenuously so profitable, & as these times are, so necessary a truth. Neither shall they need to feare discredit, if vpon better information they shal reforme their iudgements. Wherein all moderate men will hold them excused: remembring first, the common condition of humane frailty, which is subiect to ouersight; frō which the most Zealous men are so far frō being exempted, as that many times they are more subiect there-vnto then others of milder temper; men of greatest Zeale being not alwaies, nor for the most part, of soundest iudgement. Secondly, the reuerent opinion which worthily they haue conceiued of Calvin & Beza, & other worthy Diuines, whom they hauing found so admirably sound & orthodoxal in the substantiall points of religion; it is no maruel, though without any great search they relied vpon their credit for matters of lesse importance. Thirdly, the good effects which (as they haue beene enformed) the new discipline hath brought forth, and the manifold corruptions which they haue taken notice of in the gouernmēt of our church, being the personal defaults not so much of the Bb. themselues, as of their officers. And yet what are these to those horible cōfusions, which if the discipline of the newest edition should be established, wold inevitably follow? Namely, if euery parish Bishop should, as they teach, bee the supreme or highest ecclesiasticall officer: that euery parish (where plurality of voices must cary all things, & the greater part ouersway the better) should within it selfe haue authority immediatly deriued from Christ, to elect, ordaine, depose and deprive their Minister, and to exercise all other ecclesiasticall censures; that euery parish should be an entire body within it selfe, hauing neither subordinatiō, nor (for ought that I see in the new plotforme) consociation with others.

And is it possible, that these things should not onelie bee broached of godly learned Ministers, but also with such vehemency be vrged, that separation is to be made frō all those

churches

churches which admit not these new & vndigested fancies? Or shal we not rather think, that Brownists, or some not far from Brownisme, haue abused their names? which if it bee so, why do not the rest disavow these new-found assertions, & protest against such schismaticall nouelties? Why are the people suffered to receiue thē as oracles? why is this aduantage giuen to Papists, as though the ministers among vs, who would be thought to seeke reformation, did acknowledge no greater cause of separation from the church of Rome, then these matters of the new-found parish-discipline, which no reformed Church in the world doth obserue?

But if in the partial ballance of their forestalled iudgmēt these argumēts shal seem light in cōparison of their own; my desire is, that their answers may be distinctly applied to euery argumēt in order, & that their proofs may be produced: which (they must remember) had need to be very pregnant & demonstratiue, which are to perswade, both the abolishing of that gouernment which euen from th' apostles times hath been perpetually obserued in the church, & setting vp of another which was neuer heard of till now of late. And if for ought that I haue heere said, or can say, the newest things wil proue the truest, (which yet neuer hapned) I will then acknowledge my error. Onely I desire christian and modest dealing: not as in that which is called the christian and modest offer, which notwithstanding that title, is ful of odious censures, proud & scornful speeches, vnchristian & vnmodest prouocations, with great bitternes galling those whom they haue made their opposites. In expectation whereof, I commend thee to the Grace of God, vnfainedly protesting, that what I haue heere either in this Preface or in the Sermon deliuered, is that which in my conscience I am verilie perswaded to be the truth.

Thine in the Lord, G. D.

Pag. 97. lin. 13. read, Presbyteries.

A SERMON PREACHED at *Lambith*.

APOCAL. 1. 20.

The seauen Starres, are the Angels of the seauen Churches.

OVr Lord & Sauiour Christ, hauing appeared to Saint *Iohn*, in a glorious forme, (1) (before described) *in the midst of seauen golde Candlesticks, hauing seauen* (2) *Starres in his right hand*: In this verse, hee expoundeth the mysterie both of the seauen Starres, and also of the seauen golden Candlesticks; shewing, that as by the golden Candlestickes are meant the seauen famous Churches of *Asia*, viz. *Ephesus*, *Smyrna*, and the rest before specified

(1) v. 13. &c.

(2) v. 16.

ſpecified, verſ. 11: ſo *the ſeauen Starres are* (that is, doe ſignifie) *the Angelles of thoſe ſeauen Churches*. In handling of which wordes, I am to performe two things Firſt, becauſe this expoſitiõ is, as (3) *Albertus* noteth, allegorical, we are to examine, who, and what manner of of perſons are meant by the Angels of the Churches, For although it bee a thing agreed vpon among the (4) interpreters both new and old, that by the Angels we are to vnderſtand the Paſtors or Biſhops of the Churches: yet is it become a great controuerſie in our time (which I wiſh were as likely to bee determined and ended, as it is eaſie by euidence of truth to be decided) what manner of Biſhoppes they were: whether (for the ſubſtance of their calling) ſuch as the reuerende Fathers of our Church are (which, by the grace of GOD, I will plainely prooue), or ſuch, as ſome of our time haue fancied.

(3) In Apoc. 1.

(4) Thoſe fewe which by the Angels vnderſtand, either the Angels of heauen, or the whole churches, are eaſily confuted: the former, becauſe the faults reproued, and repentance enioyned in the Epiſtles, cannot agree to Angels; the latter, becauſe they confound the ſeauen Stars, which Chriſt held in his hand, with the ſeauen golden Candleſtickes, in the midſt whereof hee walked.

Secondly, wee are to conſider the quality of their function, and out of the wordes to ſhewe, that the office and function of Biſhops heere meant by Angells, is in this text both approued as lawfull, and commended as ex-

cellét: they hauing this relation to the Churches whereof they are Biſhoppes, that where the Churches are compared to Candleſticks, they are preſuppoſed to bee the lightes ſette thereon, to (5) giue light to all in the houſe of God: where the Church in this booke is tearmed heauen (as it is the heauen vppon earth) the Paſtors and Biſhoppes are the Starres of heauen: where it is called the kingdome of heauen, as though it were the heauē of heauens, they are the Angels in this heauen.

(5) Mat. 5 15. Iohn 5. 35.

For the deciding of the former queſtion, two things are in the wordes offered to our conſideration. For whereas they are ſaid to be Angels of the Churches, wee are firſt to conſider what manner of Churches they were, whereof they were Angells; and ſecondly, what manner of preheminence they had in thoſe Churches, in regard wherof they are tearmed the Angels of the Churches. As touching the firſt: we are to try, whether theſe Churches whereof they were Angels or Biſhops, were pariſhes, or dioceſes: and conſequently, whether they were pariſhionall, or dioceſā Biſhops. For ſom of late haue taught, that

that properly there is no visible Church, but a parish, nor lawfull Bishoppes but parishionall; and that for the space of two hundred yeares after Christ, there were no other but parish-bishops. And that we should not think, they vse the word parish, in so ample a sense as the auncient Fathers and Councilles were wont to vse the worde παροικία, (as after you shall heare): they define a Parish to bee a particular, ordinarie, or set Congregation of Christians assembling in one place (as it were in one synagogue) to the solemne worshippe and seruice of God; such as bee our parishes here in England. To make good this newe-found opinion (the noueltie whereof bewrayeth the falsitie) they haue coyned others, as newe, and therefore as false assertions. As first, that euerie parish (*a*) by right hath sufficient authoritie within it selfe immediately deriued from Christ, for the gouernement of it selfe in all causes ecclesiasticall. And secondly, least they might seeme to set vppe an absolute Popeling in euerie parish, who should haue not onely (*b*) supreame, but also sole authoritie in causes ecclesiasticall: they adioyne vnto him, his consistorie

(a) Iure diuino.

(b) For they say, that the Pastor of a particular congregation is the highest ordinarie ecclesiasticall office in any true constituted visible Church of Christ.

conſiſtorie of lay or gouerning Elders. And to this pariſhionall presbyterie conſiſting of the pariſh Biſhoppe (forſooth) and his pariſh elders, they doe aſcribe that ſufficient, immediate, and independent authoritie for eccleſiaſticall gouernement of euerie *proper viſible Church*, otherwiſe called a pariſh. Thirdly, as for dioceſan or prouinciall Biſhops, they hold them vnlawfull, & Antichriſtian: neither may they (good men) bee acknowledged to bee ſo much as members of the true viſible Church; becauſe forſooth they bee not members of ſome one onely pariſh; which in theſe mens conceipt muſt needes be the kings owne caſe.

Concerning the ſecond; *viz.* what was the preheminence of theſe Biſhoppes in the Churches, in reſpect whereof they are called the Angels of the Churches; Others more wiſe and learned then the former, graunting they were Biſhops of whole Cities, and the Countreyes adioyning (that is to ſay of Dioceſes) notwithſtanding the ſway of the gouerment they aſcribe to the Presbyteries of thoſe Churches, conſiſting partly of miniſters and partly of annuall or Lay-presbyters, ma-

king these Angels or Bishoppes nothing else but προεστῶτας, or presidents of those presbyteries: and such presidents, as were not superiour to the other presbyters in degree, but onely in order; hauing an authoritie committed to them by the free consent of the rest, to assemble the Presbyters, to moderate the action, to propound matters, to aske voyces, euer pronouncing what the greater part decreeth, and lastly to execute the presbyterial decrees: and further, such presidents, as had not this superioritie for terme of life, but for a short time, as a weeke or a moneth, and that by course; this presidentshippe being, according to their conceipt, common to all in their turnes.

Now for the clearing of this matter, which wee haue in hand: forasmuch as both sortes obtrude lay-elders to extrude Bishops; I will
1 first proue against both, that there were no lay-gouerning-elders in the primitiue church & that the presbyteries then consisted wholly
2 of ministers. And then more particularly against the former sort, that in the first two hundred yeares, the visible Churches (such as they speak of) *indued with power of ecclesiasti-*

call gouernement, were dioceſes properly, and not pariſhes: & that the presbyteries which were in thoſe times, were aſſigned not to pariſhes, but to dioceſes. And conſequently, that the Angels of the Churches and preſidents of the presbyteries, were not pariſhionall, but dioceſan Biſhops. 3

Againſt the latter, that the Biſhop being aduanced to a higher degree of the miniſterie, was ſet aboue the other presbyters, not onely in prioritie of order, but alſo in maioritie of rule: and that, neither for a ſhort time, nor yet by courſe: but, as for his worth hee was either at the firſt appointed by the Apoſtles, or afterwards elected by others, ſo was he to continue for tearm of life, vnleſſe for his vnworthineſſe he were diſplaced. 4

And ſo in the laſt place I will come to the other thing, which is to bee obſerued in this text, which is, cõcerning the qualitie of their function: wherein I am to ſhew, and by euidence of truth to demonſtrate, that the calling of ſuch Biſhops, is of apoſtolicall and diuine inſtitution. Vnto which laſt, that I may in due time come, I will be the ſhorter in the former. 5

First, no presbyters, but Ministers.

AND first, I am to shew, that there were no other Presbyters in the primitiue Church but Ministers. A sufficient proofe whereof may bee this: that, as in the writings of the Apostles, in the auncient Fathers and councils, the word πρεσβύτερος or Presbyter (noting an Ecclesiasticall person) doth euermore signifie a Minister or *Priest* (which word, though abused by the Papistes to signifie sacrificing Priests, is the proper english of *Presbyter*, and from thence deriued:) and therefore question might as wel be made whether there were anie annuall ministers or lay-priests, as presbyters, (that being also a name, as themselues say, confounded in the Scriptures with *Episcopus*, and noting a person, who must by the Apostles rule be * διδακτικὸς) so can ther not any one pregnant testimonie be alledged out of the scriptures, Councils or Fathers, mentioning or meaning any lay, annual, onely-gouerning presbyters: which no doubt will seem strange to those, who remember with what vehemencie this kinde of presbyters hath beene vrged and obtruded vpon vs. For although manie places are vsually alleadged out of the Scriptures and Fathers: yet I doe

*Able to teach.

vn-

vnfainedly profesſe, that (to my knowledge) there are onely two allegations, which I esteeme worth the answering: the one, out of (a) 1. Tim. 5. the other, out of *Ambrose* on the same Chapter. *The Presbyters*, sayth Paule, *that rule well, let them bee counted worthie of double honour, especially they who labour in the worde and doctrine.* From whence they gather a distinction of Presbyters or elders; that some are gouerning elders onely: others, also Ministers. Whereunto I answere, that not anie of the Fathers, or any other before our age, did euer vnderstand this text of any other, but of the ministers of the word, they cõceiuing of it, as if the Apostle had said: Let those *Ministers or Priests* which rule wel &c. Neither doth the Apostle indeed note 2 sorts of Elders, as they imagin, but two dueties of the Ministers, in respect whereof double honour is due vnto them: the one generall, καλῶς προεστῶτες, to bee good presidents; the other speciall, κοπιῶν ἐν λόγῳ καὶ διδασκαλίᾳ, *to labour in the word and doctrine.* Putting onely this difference, that whereas double honour is due to all ministers for the performãce of their dury in general, (for

(a) 1. Tim. 5. 17.

ſo (b) *Ierome* expoundeth theſe wordes, *qui bene præſunt* (i. (c) *qui implent officium ſuum*:) yet eſpecially they are to bee honoured for their paines in preaching the word; that being, in *Pauls* eſtimation, the chiefe worke of the Miniſterie. For προίσταθζ is all one with that phraſe of *going out and in* before others, wherby the conuerſation of publike perſons in the ſcriptures is ſignified. And they are ſaid καλῶς προίσταθζ, who goe out and in before the people of God as it becommeth them. And thus alſo the ancient *Syriack* Paraphraſe expoundeth thoſe wordes, οἱ καλῶς προεςῶτες *qui bene ſe gerunt*, *who demeane themſelues well* in their place. And this is to be vnderſtood both of their priuate conuerſation (in which ſenſe the word προίσταθζ is vſed (d) *Tit.* 3. 8. 14. where thoſe which beleeue, are exhorted προίσταθζ τῶν καλῶν ἔργων, *to bee preſidents of good workes*) and alſo of their publike adminiſtration. Both which the Apoſtle expreſſeth in his farewell-ſermon to the ſame Presbyters of *Epheſus*, of whome hee ſpeaketh to *Timothe*, (e) Act. 20. 28. which may ſerue as a cõmentarie to this place. As if the Apoſtle had ſayd, thoſe Presbyters or Miniſters among you, who

(b) Hieronym. in 1. Ti. 5.

(c) That is, who fulfill their office.

(d) Tit. 3. 8. 14.

(e) Act. 20. 28.

who fulfill their ministerie according to that directiō which at my departure I gaue them, viz. *that they should attend to themselues and to the whole flocke, ouer which the holy Ghost had made them ouerseers,* (that is καλῶς προίστασθαι) and more specially, *to feede the Church of God which hee hath redeemed with his owne bloud,* (that is, to labour in the word and doctrine) let them bee counted worthie of double honour. It is plaine therefore, that the Apostle in that place speaketh onely of Ministers. And that hee speaketh not there of lay or onely-gouerning elders, it may further bee proued by plaine euidence out of the text. For, seeing by honour in that place the Apostle vnderstandeth honourable maintenance, which by their owne confession is not due to lay-elders; it is therefore certaine, that this place acknowledgeth none such. Thus therfore I argue;

To all those elders, who are mentioned or meant in this place, the honour of maintenance is due for their worke sake.

To the Lay-elders the honour of maintetenance is not due for their work sake.

Therefore lay-elders are not mentioned nor meantin this place.

(a) 1. Tim. 5. 18 Deut. 25. 4. The propoſition the Apoſtle prooueth in the next words by 2. (*a*) teſtimonies. *For the Scripture ſayth, thou ſhalt not mooſell the mouth of the Oxe that treadeth out the corne.* Which

(b) 1. Cor. 9. 9. teſtimony hee alſo alleageth (*b*) 1. Corin. 9. to proue that mainetenance is due to the Miniſters of the Goſpell. And againe,

(c) Luk. 10, 7. (*c*) *The workeman is worthie of his ſtipend.*

The Aſſumption theſelues confeſſe, both by their doctrine and their practiſe. For, whereas ſome obiect, that their lay-elders, if they ſtand in neede, are to bee maintained:

(d) See the Surucy of the pretended diſcipline cap. 10. I aunſwere, that they (*d*) chooſe ſuch as haue not neede; and if they haue, that the maintenance which is allowed, is for their neede, and not for their worke ſake. But the Apoſtle ſayth, *the Presbyters are worthie of double honour, and the workeman is worthie of his ſtipend*; to ſignifie, that the honour or mayntenaunce, whereof hee ſpeaketh, is not a beggerly almes giuen onely in charitie for neede; but an honourable ſtipende, in iuſtice due to the Miniſter

niſter for his worke ſake.

Seeing therefore this Scripture failes them, wee may conclude, that lay-elders haue no footing in the Scriptures; and therefore by their owne principles ought not to bee obtruded vpon the Church of God.

I come to *Ambroſe*, writing on the firſt verſe of the ſame Chapter(e). Where the Apoſtle exhorting *Timothie*, not to rebuke an elder or aged man, *Ambroſe* giueth this reaſo: *For among all nations old age is honourable*: and then addeth, *vnde & ſynagoga, & poſtea eccleſia ſeniores habuit, quorum ſine conſilio nihil agebatur in Eccleſia. Quod qua negligentia obſoleuerit neſcio, niſi forte doctorum deſidia aut magis ſuperbia, dum ſoli volunt aliquid videri.* *Whence it is, that both the Synagogue, and afterwards the Church had Seniors, without whoſe counſell nothing was done in the Church. Which by what negligence it is growen out of vſe, I knowe not, vnleſſe perhappes by the ſlouthfulneſſe of the learned or teachers, or rather pride, whiles they alone will ſeeme to bee ſome thing.* Which wordes, whoſoeuer vnderſtande as giuing teſtimonie to lay-elders, they

(e) Ambroſe. in 1. Tim. 5. 1.

wrong *Ambroſe*, in making him againſt his meaning to teſtifie that, which hath no warrant either in Scriptures, or in the elder writings of Antiquitie. For, *Ambroſe* himſelfe was a Dioceſan Biſhoppe, and one who laboured as much as anie, not to iuſtifie (for that needeth not in thoſe times) but to magnifie the calling of Biſhoppes; and was as farre as any, from ſubiecting either Biſhoppes or Miniſters (as theſe men doe) to the Presbyteries of lay men.

But let vs examine the force of their argument. *Ambroſe* ſaith, there were elders in the Church as well as in the Synagogue, therefore (ſay they) there were lay elders. It followeth not. For euen the Synagogue had * *Seniores ſacerdotum*, *Seniors of the Prieſts*, as well as *Seniores populi*, *Seniors of the people*. And, of ſuch, *Ambroſe* ſpeaketh, when hee ſayth, in the Church or Church cauſes nothing was done without their aduiſe. If it be ſaid, that *Ambroſe* ſpeaketh of ſuch Seniors, whoſe aduiſe was neglected through the default of the learned or teachers, and therefore of ſuch as were not teachers; I anſwere againe, neither doth this follow:

* Ierom. 19.1.

low: for, *doctorum*, *the learned or teachers*, being a common title both to Bishoppes and Presbyters, and so to bee vnderstood in this place; wee may easilie conceiue, how the assistance of the Seniors, though not lay-men but Ministers, was grown out of vse, through the default of such as had beene teachers in the Church, either as Presbyters, or as Bishoppes. For, whereas in the Primitiue Church, the Bishoppe had vsed the aduise of certaine graue Ministers, who remained with him, after the greatest number of Presbyters (being now allotted to their seueral titles or charges) were seuered from him: (a liuely resemblaunce whereof remaineth in the Deanes and Chapters of Cathedrall Churches) and nothing almost was done in Church causes without their aduise: *Ambrose* complaineth, that their counsell in his time was neglected, & their assistance growen out of vse, by what negligence hee could not tell: but as hee ghesseth, it was to bee attributed either to the idlenesse *doctorum* of the learned or teachers, that is to say, of the Presbyters, who for their owne ease gaue ouer medling in matters appertaining to go-

uernment; or else to the pride *doctorum* of the learned or teachers, that is to say, of the Bishoppes, who tooke all vppon themselues, that they alone might seeme to bee somewhat. For if you expound *Doctorum*, for pastors of parishes alone, as the Presbyterians doe, or for Bishoppes alone, as others doe; I cannot see, how the excluding of Seniors, and taking the whole burden and imployment vpon themselues, could by *Ambrose* bee imputed as a matter of sloath or idlenesse, either to the Pastors, excluding the lay Elders; or to the Bishoppes, excluding the learned Presbyters. But howsoeuer *Ambrose* knewe not what to saye of this matter, otherwise then by coniecture; yet I doubt not but the true causes, wherefore the assistaunce of the Seniors grewe out of vse, were these: First, because it beeing a matter of greate trouble, whereby they had no profitte, they prouided for their owne ease, giuinge ouer to intermeddle in those combersome imployments, (which was *Ambrose* his first reason). Secondly, because it grewe needelesse; for that the frequent Synodes

of

of Bishops, which in euery Province were assembled, not onely determined many causes, which before were wont by Presbyteries to bee decided; but also decreed many canons and constitutions, whereby the Bishop, without his former assistance, might seeme sufficiently directed. I conclude therfore the first poynt, *viz.* that in the Primitiue church there were no lay Elders, and consequentlie, no parishionall Presbyteries. Wherevpon, it will necessarily follow, either that euery parish Bishop (as they call him) must rule as a Pope, or be subiected to the authoritie of the diocesan Bishop.

I Come to the second; which is, to shew, that in the Apostles times, & in the age following, the Churches, whereof the Bishops are called Angels (or, to vse their words, the visible Churches, endued with power of Ecclesiastical gouernment) were dioceses properly, and not parishes. This is prooved out of this place. For, whereas our Sauiour Christ, writing to the Churches of *Asia*, numbreth but 7. and naming the principall, and (some of them)

2. *The Churches, dioceses.*

them) mother cities of *Asia*, saith, *the seauen starres, were the Angels of those 7. churches*; it cannot bee denied, but that the churches whereof they were Bishops, were great and ample cities: and not the cities alone, but also the countries adjoyning. For, it is euident, that the Apostles, when they intended to conuert any Nation, they first preached to the chiefe cities thereof. Wherein, whē through Gods blessing they had converted some, their manner was to ordaine Presbyters; hoping by their Ministerie, to convert not onely the rest of the citie, but also in the countries adjoyning, so many as did belong vnto GOD; the kingdome of heauen beeing like a little (a) leaven, which beeing put into any part of the meale, seasoneth all. Neither were the parishes distinguished in the Apostles times, nor the Presbyters assigned to their seuerall titles or cures; but in common, the presbyters were to attend the (b) whole flock converted, feeding them with the Word and Sacraments, and to labour the conversion of the residue, so farre as they should be able, both in the citie, and in the countries adioyning. The presbyteries therefore in the Apostles

(a) Mat. 13. 33

(b) Act. 20. 28

postles times, were appointed, not to seueral parishes, but to whole cities, and the countreyes annexed, that is to say, to Dioceses; that both they might convert them, and attend and feede them beeing converted.

Against this which hath been said, they do obiect, that in the first 200. yeres, all the christians in any one great city, did make but one particular ordinarie congregation assembled in one place; & consequently, that both the presbytery, and the President thereof, were assigned but to one congregation.

I answere, first, that the presbytery and the President thereof, were prouided, not onely for the cities thẽselues, but also for the countries adioyning, which were converted, or to be converted, by the Bishop & presbyters of the citie; and being converted, were counted part of that church. And therfore though the antecedent of this obiectiõ were true, yet the consequence were to be denied. But the antecedent, is not onely false, but also vnreasonable, & vncredible. For, if you consider the number of the christians in the greatest cities within the first two hundred yeeres, or the times vvherein they liued, or the places

where they vſed to aſſemble, you will acknowledge, that all the Chriſtians in the great Cities, neither did, nor could ordinarilie aſſemble in the ſame place, as one ſet particular ordinary congregation.

What the number of Chriſtians were before the firſt 200. yeers were ended, in *Rome*, *Epheſus*, *Alexandria*, and ſuch like Cities, we may imagine by that great multitude of Chriſtians which were at (c) *Ieruſalem*; within a few weeks after the death of Chriſt: 3000. having beene converted in (d) one day. At *Rome*, about the yeere 100. the company of Chriſtians beeing much increaſed, (& til then both the Presbyters attending them promiſcuouſlie, and the people meeting in diuerſe places vncertainly) *Euariſtus* the Biſhop of *Rome*, was faine, for avoyding of confuſion, to diſtinguiſh the into diuers (e) pariſhes, or titles, aſſigning vnto them, not presbyteries, but ſeuerall Presbyters; the number whereof by (e) *Hyginus* was augmented, about the yeere 138. In the time of *Cornelius*, Biſhop & Martyr, about the yere 250. there were in the Church of *Rome* (as himſelfe ſheweth in an Epiſtle yet extant in *Euſebius*) one, and but one

(c) Acts. 4. 4. 5000.

(d) Acts. 2. 41.

(e) Platina, ex Damaſo. Onuphr. de epiſcopat. et titulis. &c.

Euſebius. lib. 6 cap. 43.

one Bishop, 46 Presbyters, 7 Deacons, and of other Clergie-men 101, of widdowes and other distressed people, aboue 1500: all maintained by the charitable contribution of the Christian people in *Rome*, which afterwardes he calleth μέγιστον καὶ ἀναρίθμητον λαὸν, *a very great and innumerable people*. And well might he so call it: for *Tertullian* within the first 200. yeres saith no lesse. See his *Apologet. cap.* 37. Adde to the multitude of the people, the consideration of the times, raging for the most part with persecution, & not permitting the Christians ordinarily to meet in great multitudes; also the consideration of the places wherein they vsed to assemble, as it were by stealth (as priuate houses, and vaults called *Cryptæ*, and other priuate and priuie places, not capable of such multitudes) and you will easily acknowledge, that the Churches which were in the Cities alone, contained many particular congregations, vnto all which, there was but one presbyterie, or Colledge of Presbyters assigned.

Now

3. *The Angels, not parishionall, but diocesan Bishops.*

NOw, these Presbyteries in the Apostles times, as the presbyterians cõfesse, had & by divine ordinance ought to haue a President, whom the holy Ghost heere calleth an Angell, and the Fathers, a Bishoppe; which, by that which hath been said, may be proued to haue been, not a parishionall, but a diocesan Bishop. And that is the 3. point, which I was to prooue. For, if the churches whereof they were Bishops, were dioceses, & not parishes; if the parishes were not yet distinguished, nor Ministers assigned to their peculiar titles, or seuerall cures; if the presbyteries were allotted to whole dioceses, and not to seuerall parishes: then the Bishoppe, who was set ouer a whole diocese, and not a particular parish, who was president of the presbyterie allotted not to a seuerall parish, but to a whole diocese, was vndoubtedly not a parishionall, but a diocesan Bishoppe. And this was the state of the Church in the Apostles times. Howbeit, in the end of the Apostles time, parishes began to be distinguished in cities, and afterwards in the country. For, about the yeere 100. and therfore before the death

death of S. *Iohn*, *Euaristus* Bishop of *Rome*, distinguished the parishes or titles in *Rome*, and assigned not a presbyterie, but seuerall Ministers to euery of the: which was also practiced in other cities. We may gather out of *Eusebius*, that before the time of *Julianus*, that is, before the yeere 180, diuers particular congregations or churches, were subiect to the Bishoppe of *Alexandria*. For, *in the first yeere* (saith hee *) *of Commodus, the Bishoprick* τῶν κατ' Ἀλεξάνδρειαν ἐκκλησιῶν, *of the Churches in or about Alexandria, was committed to Julianus, after that Agrippinus had fulfilled his ministerie for the space of twelue yeeres*. Neither may we omit that, which *Eusebius* saith of *Titus*, and *Theodoret* both of *Titus* and also of *Timothe*, because it also plainely confuteth their newe assertion, who deny, that more particular congregations then one, were subiect to any Bishoppe, within the first two hundred yeeres.

Damasus, &c. vt supra.

* Euseb. lib. 5. cap. 9.

Titus (saith *Eusebius*) the Bishop τῶν ἐν Κρήτῃ ἐκκλησιῶν of the churches in Creet. *Theodoret* saith, *Titus* was the Bishop *Cretensium*, of the Cretians, and *Timothe Asianorum*, of them in Asia.

Euseb. lib. 3. cap. 4. Theodoret. in 1. Tim. 3.

Epiphanius

Epiſt. ad Ioan. Hieroſol. apud Hieron. tom 2.

Epiphanius ſaith, *Singulæ eccleſiarū epiſcopi habent ſub ſe eccleſias*: all Biſhops of the Churches, haue Churches vnder thē. As touching country Townes, they were indeede conuerted after the Cities: and becauſe they remained heathenish for a time after the conuerſion of the Citie, therefore heathenish people are ſtill called *Pagani*. Notwithſtanding the Biſhop and Presbytery of the Citie acknowledging them to belong to their charge, laboured their converſion as ſoone as they could; and when they were converted, the Biſhoppe out of his Presbyterie aſsigned not a Presbyterie, but a Presbyter or Miniſter to euery of them; a Presbiter, I ſay, & not a Biſhoppe: ſauing that where the Dioceſe was large, the Biſhop being not able to performe all epiſcopall duties in all places (things beeing as yet not ſo well ſetled) was faine to appoint a Presbyter heere and there, to be χωρεπίσκοπος, *a country Biſhop*, who, together with his charge, remained ſubiect to the Biſhop of the Citie, in whoſe dioceſe hee was; neither might hee meddle any further in Epiſcopall affaires, thē by the Biſhop was permitted vnto him. The Councell of *Sardica* determined,

ned, that *one Presbyter is sufficient for a village, or a little Cittie or Towne, and therefore licence not to be granted to ordaine a Bishop in such places.* VVhich euidently sheweth, that Bishoppes were set ouer cities and dioceses, and that euery parish and Countrey-towne had not a Bishoppe, or a presbytery, but one onely Minister, as sufficing for such a charge. Conc. Sard. capit. 6.

Thus thē parishes were distinguished, both in the cities and countries, & seuerall presbyters peculiarly assigned vnto them. VVpon which diuision of parishes, & assignement of presbyters vnto them, there happened no alteration to the state of the Bishop: the difference was in the imployment of the presbyters. For whereas, before, they attended the whole flocke in common, by the direction of the Bishoppe: now, by his assignement, they were deputed to their seuerall charges. The Bishops iurisdiction was not altered, hee hauing, as before, the same episcopall charge of the cittie and country adjoyning. In respect wherof, a dioceſe cōtained παροικίαν & χώρων παροικίας, in this diuision, signifying, not as the vulgar vse of our English word *Parish* im-

porteth a particular ordinary congregation, anſwerable to a Iewiſh Synagogue, but the whole citie & ſuburbs, though containing as many particular pariſhes, as (*a*) *Ieruſalem* did Synagogues; & in that ſenſe (euen after the diuiſion of Pariſhes) is ordinarily vſed in the beſt (*b*) writers. One of the anciẽt (*c*) Canons, called the *Apoſtles*, appointeth euery Biſhop to deale in thoſe matters ὅσα τῇ ἑαυτοῦ παροικίᾳ ἐπιβάλλει, καὶ ταῖς ὑπ' αὐτὴν χώραις, *what ſoeuer appertaine to his own See, & the countries ſubiect vnto it*, Which Canon the council of *Antioch* reciting, & calling it the *anciẽt canon of their fathers*, explaneth in theſe wordes; (*d*) *For euery Biſhop ought to haue authority ouer his owne parœcia, & to haue care* πάσης τῆς χώρας τῆς ὑπὸ τὴν ἑαυτοῦ πόλιν, *of the whole region which is ſubiect to his citie*, vſing παροικία and πόλις promiſcuouſly.

(a) In Ieruſalẽ were 400. Synagogues. Ioſeph.

(b) Euſeb. hiſt. paſsim. Epiph. Epiſt. ad Ioan. Hieroſ. apud Hieronym. tom. 2.

(c) Canon. Apoſt. 33.

(d) Concil. Antioch. c. 9.

Theſe three points wherof hetherto I haue intreated, are of ſuch euident and vndeniable truth, that *Calvin*, the firſt founder of the *Presbyterian diſcipline*, doth acknowledge the ſame. For, ſpeaking of the diſcipline of the primitiue Church, which (*e*) hee confeſſeth was framed according to the worde of God, & ſcarcely had any thing differing therfrom;

(e) Inſtit. lib. 4. ca. 4. §. 1.

from; he saith: (f) *Quibus ergo docendi &c. to whom the office of teaching was inioyned, all thē they named Presbyters. They, out of their number chose one in euery citie, to whom they specially gaue the title of Bishop*: ne ex æqualitate, vt fieri solet, dissidia nascerentur; *least out of equality, as vsually it happeneth, dissensions should arise.* And some-what after, Habebant ergo, &c. *Euery citie had their Colledge of Presbyters, who were Pastors and Teachers.* And againe, *To euery citie there was attributed a certaine region or country, which frō thence should receiue their Presbyters, & be reckned as part of that church.* And yet againe: *But if the coūtrey which was vnder his Bishopricke, were more large then that hee could sufficiently discharge all the offices of a Bishop in euery place: through the countrey, in certaine places, some Presbyters were appointed, who in matters of lesse importance should bee the vicegerents of the Bishop. Such they called* Chorepiscopi, *because in the province they represented the Bishop.*

(f) Calv. Instit. lib. 4. cap. 4. §. 2.

Thus farre, that worthy seruaunt of Christ, *Calvin*: who though in these three thinges hee agreeth with vs, namely, that the Presbyteries consisted of Ministers, that the Chur-

ches, indued with power of Eccleſiaſticall gouernment, were dioceſes, and that Biſhops vnder their charge, had both their cities and countries adioyning: yet I confeſſe, in the fourth point he differeth from vs, and as I am vndoubtedly perſwaded, from the truth.

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4. Biſhops, ſuperior to other Miniſters, in degree.

IN the 4. place therfore, wee are to intreat of the ſuperioritie of Biſhops ouer other Miniſters. For, although the presbyterians & we agree in this, that by divine inſtitution, there was in the primitiue Church, and ſtill ought to be one, ſet ouer the Presbyters: yet in diuers things they diſſent from vs, and as I ſaid, from the truth. Firſt, in that they make the Biſhop ſuperior in order onely, & not degree. Secondly, in that they aſsigne a ſuperioritie or preſidentſhippe vnto him for a ſhort time, and that by courſe. Thirdly, in that they aſcribe vnto him a prioritie onely of order, & not a majority of rule or power. And to this purpoſe, it pleaſeth thé to diſtinguiſh Biſhops into 3. ſorts, *divine, humane, diveliſh*; acknowledging ſuch onely, as they fancy, for *divine*. Howbeit, I muſt needs cõfeſſe, that reverend Beza, though an earneſt patron of the presbyterian

terian diſcipline, & one who came far ſhort of *Caluins* moderation in this behalfe, notwithſtanding he ſpeaketh farre otherwiſe of our Biſhoppes, then our men vſe to doe. *Quòd ſi nunc Anglicanæ Eccleſiæ*, ſaith hee, &c. *But if now the reformed Engliſh Churches do perſiſt being vpheld by the authoritie of their Biſhoppes and Archbiſhops (as this hath happened vnto them in our memorie, that they haue had men of that order not onely famous martyrs of God, but alſo moſt worthie Paſtors and Doctors:) let* England *ſurely enioy that ſingular bleſſing of God, which I pray God may be perpetuall vnto it*. And that wee may all ſay *Amen* to *Beza* his wiſh, I will ſhew you firſt in generall, that the Biſhoppes or Angells of the primitiue Church, were ſuperior, as wel as ours, in *degree* to other Miniſters: and then more particularly I will declare, wherein their ſuperioritie did conſiſt.

Beza de miniſtr. euang. cap. 18. ſee alſo cap 21. in fine.

That Biſhoppes were ſuperiour to other Miniſters in degree, all antiquitie with one conſent (if you except *Aërius*, who for diſſenting in this point was accounted an hereticke by *Epiphanius* and *Auguſtine*) doth acknowledge, diſtinguiſhing three *degrees* of Mini-

Concil. ſard. c. 23.

Miniſters, *Biſhoppes, Presbyters, Deacons*, aunſwerable to the *high Prieſt*, *Prieſtes* and *Leuits*; making the Biſhoppes to be the firſt degree, Presbyters the ſecond, & Deacons the third. So ſayth *Optatus*, *What ſhould I mention the Deacons placed in the third, or the Presbyters in the ſecond Prieſthood or Miniſterie? the verie chiefe, & principes omnium Epiſcopi &c. and princes of all, the* Biſhoppes *&c.* Neither is any thing more vſuall in Councils and Fathers, then the diſtinction of miniſters into theſe three degrees.

Aduerſ. Parmenian. libro 2. Quid commemorem Laicos, qui tunc in eccleſia nulla fuerunt dignitate ſuffulti? quid miniſtros plurimos? quid diaconos in tertio? quid presbyteros in ſecundo ſacerdotio cõſtitutos? ipſi apices & principes omnium aliqui epiſcopi illis temporibus, vt damno æternæ vitæ iſtius incertæ lucis moras breuiſſimas compararent, inſtrumenta diuinæ legis impiè tradiderunt.

Ignatius, who liued in the Apoſtles times, often mentioneth this diſtinction: as, *ad ſmyrn.* (a) *Let the Lay men be ſubiect to the Deacons, the Deacons to the Presbyters, the Presbyters to the* Biſhoppe, *the* Biſhoppe *to Chriſt*: and *ad Tarſenſ.* (b) *Presbyters ſubmitte your ſelues to to the* Biſhoppe: *Deacons to the Presbyters: the people to the Presbyters and Deacons.* ἀντίψυχος ἐγὼ τῶν φυλαττόντων ταύτην τὴν εὐταξίαν, *my ſoule for theirs, who obſerue this good order, and the Lord be alwayes with them.* And again, (c) οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ ὁ λοιπὸς κλῆρος ἅμα παντὶ τῷ λαῷ πεθαρχέτωσαν τῷ ἐπισκόπῳ. *Let the Presbyters, and the Deacons, and the reſt of the Clergie*

(a) Ignat. ad ſmyrnenſes.
(b) Ad Tarſenſ.
(c) Ad Philadelph.

Clergie together with all the people, be obedient to the Biſhoppe, as their ruler; for ſo much is implied in the word.

And ſuch was the difference betweene the degree of a Presbyter and of a Biſhoppe, that when *Euſtathius* the Biſhoppe of *Tyrus* ſought vpon ſecrete diſpleaſure to diſgrade certaine Biſhoppes whom *Photius* had ordained; the cenſure of the great Councill of (d) *Chalcedon* was this, Ἐπίσκοπον εἰς πρεσβυτέρου βαθμὸν μεταγειν ἱεροσυλία ἐστιν: *to reduce a* Biſhop *to the degree of a Presbyter, it is ſacrilege.* To omitte others, let vs heare *Jeromes* confeſſion, becauſe he vſually is alledged as fauouring the hereſie of *Aërius*. (e) At *Alexandria* (ſayth hee) *From Marke the Euangeliſt vnto Heraclas & Dionyſius* Biſhoppes, *euermore the Presbyters hauing choſen one from among themſelues, and placed him in excelſiori gradu in a higher degree, called him* Biſhop, *euẽ as an army maketh an Emperour*; & in the end of the ſame Epiſtle, *That we may know*, ſaith he, *that the apoſtolicall traditions are taken out of the old teſtament, looke what* Aaron *& his ſonnes, and the Leuites were in the Temple, the ſame let the* Biſhops, *Prieſts & Deacons challenge in the Church.*

(d) Ex actis Concil. Chalced. de Photio & Euſtathio.

(e) Hyeronim. ad Euagrium.

But

Miniſters, Biſhoppes, Presbyters, Deacons, aunſwerable to the *high Prieſt*, *Prieſtes* and *Leuits*; making the Biſhoppes to be the firſt degree, Presbyters the ſecond, & Deacons the third. So ſayth *Optatus*, *What ſhould I mention the Deacons placed in the third, or the Presbyters in the ſecond Prieſthood or Miniſterie? the verie chiefe, & principes omnium Epiſcopi &c. and princes of all, the* Biſhoppes *&c.* Neither is any thing more vſuall in Councils and Fathers, then the diſtinction of miniſters into theſe three degrees.

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(d) Ex actis Concil. Chalced. de Photio & Euſtathio.

(e) Hyeronim. ad Euagrium.

But

But let vs consider more particularly wherein the superioritie of Bishoppes did, and doth consist. *Paule* writing (f) to *Titus*, the Bishoppe of *Creet*, sayth, *I left thee, that thou shouldest continue to redresse those thinges that are amisse, and that thou shouldest ordaine Presbyters in euerie Citie, as I appointed thee.* From whence wee may gather a threefolde superioritie of Bishoppes; the first, *Singularitie of preeminence, during life: I left thee, that thou shouldest &c.* The second, the power of ordination; *that thou shouldest ordaine Presbyters*: The third, *the power of iurisdiction; that thou shouldest redresse &c.* and this twofold power not confined to a parish, but extended to the whole *Island* of *Creet*, and to all the Cities thereof. From the first of these dependeth the *vnitie*, from the second the *perpetuitie*, from the third the *eutaxy* or good order of euerie Church.

(f) Tit. 1. 5.

Bishops, superior to other Ministers in singularitie of preeminence, during life.

As touching the first, whereas there were many Presbyters in one Citie, (as in the time of *Cornelius* (g) there were 46. in *Rome*;) yet there neither was nor might be, as hee there sayth, any more Bishops but one in a whole Dioceſſe, or as the holy Ghost here teacheth

(g) Epist. Cornel. apud Euseb. lib 6. c. 43.

vs,

vs, but one Angell in a Church; one *Timothe* at *Ephesus*, one *Titus* in *Creet*, one *Epaphroditus* in *Philippi*, one *Archippus* at *Colossa &c.* which is a truth that Councilles and Fathers with one consent doe testifie. (*a*) *Ruffinus* reporteth this Canon out of the Coũcil of *Nice*, which indeed agreeth with the 8. Canõ, *Ne in vna ciuitate duo sint Episcopi, that in one Citie there be not two Bishops.* (*b*) *Jerom* writing on the first to the *Philippiãs* saith, *Here, by Bishops we vnderstand Presbyters, for in one Citie there could not be more Bishops then one*; the like hath (*b*) *Chrysostome, Ambrose, Theodoret, Oecumenius*, writing on the same place.

(a) Concil. Nicen. apud Ruffin. eccl. hist. lib. 10. c. 6.

(b) Hieronym. Chrysost. Ambros. Theodoret. Oecumen. *In Philipp.* 1.

This, as it was ordained for the preseruation of the Church in vnitie, and for the auoiding of schisme; so is it for the same cause to bee retained. *For whence*, saith Cyprian (*c*) *haue schismes and heresies risen and doe rise, but whiles the Bishop, who is one and gouerneth the Church, by the proud presumption of some is cõtemned; and the man, honoured by Gods acceptation of him as worthie, is iudged of vnworthie men?*

(c) Cypr. lib. 4. Epist. 9.

The like hath (*d*) *Jerome*, who sayeth, that vnlesse this singularitie of preeminence

(d) Hier. aduers. Luciferian.

bee yeelded to the bishoppe, *tot in ecclesijs efficientur schismata, quot sacerdotes*, *there will bee so many schismes in the Churches as there bee Priestes.* And in the place before (e) cited, hee sayeth, *that the Presbyters hauing elected One from among themselues, and placed him in a higher degree, called him a Bishoppe.* And that wee should not thinke this to haue beene peculiar to *Alexandria*; elsewere, hee sayeth, after that euerie one sought to drawe disciples after him, (f) *toto orbe decretum est, vt vnus de Presbyteris electus superponeretur ceteris, ad quem omnis ecclesiæ cura pertineret*: *It was decreede in the whole worlde, that one beeing chosen from among the Presbyters, should bee set ouer the rest* in euery Church, *vnto whom the whole care of that Church, or care of that whole Church, should appertaine.*

(e) Ad Euagrium.

(f) In Tit. 1.

The Presbyterians also confesse, that by Gods ordinance there ought to be one set ouer the rest: but that one, they say, was for a short time, as for a weeke or a Moneth, and that by course; this superiority being commō to all in their turns. And to this purpose they alleage

alleage the courſes of the Prieſts, and the teſtimony of (g) *Ambroſe*. But, the courſes of the Prieſts make nothing to this purpoſe. For though the ſeuerall orders of Prieſtes ſerued in their courſe; yet hee, who was chiefe of his order, kept his preeminence when their courſe was ended. And to their teſtimonie I aunſwere: firſt, that the author of thoſe commentaries is ſuſpected. Secondly, that his teſtimony is falſe: for nothing is more euidēt, thē that biſhoppes were elected to their places. *Ierome*, in the two laſt teſtimonies which I alledged, witneſſeth the ſame. And laſtly it is falſified by them who alleage it: for that author ſpeaketh not of a running regency to be changed euerie week or moneth; but of the ſucceſſion of one biſhop after the deceaſſe of another, according to their ſenioritie. Neither can any thing be more euidently proued out of the monumēts of Antiquitie then this, that biſhoppes continued their regency for term of life. Was not (a) *Anianus* biſhop of *Alexandria* 22. years, and *Abilius* after him 13. yeares, euen in the Apoſtles times? Likewiſe *James* at *Ieruſalem* 30. yeares, and after him *Simeon* the ſonne of *Cleophas* 35? *Euodius*

(g) In Epheſ.

(a) Euſeb. lib. 3. 13. & 21. &c.

at *Antioch* aboue 20. yeares, and *Ignatius* 40? *Linus* at *Rome* 12. yeares after the death of *Peter* and *Paul*, 22. in all? *Anacletus* 10. and odde monethes: *Clemens*, 9. *Euaristus* 8? and so throughout the succession of Bishoppes from the Apostles to the Councill of *Nice*, and so downeward? Notwithstanding if you will beleeue them, such Bishops as were for a weeke by course (for they suppose it was *Hebdomadica* ἐφημερία) must bee esteemed diuine; though there cannot bee alleaged out of all antiquitie, either in the Apostles times or since, any one example of such. As for those who be for terme of life, they (forsooth) are but humane, though superiour onely in priority of order: but if superiour also in power or maioritie of rule; then are they, in their iudgement, worse then humane.

B B. Superiour in power or maioritie of rule.

Let vs therefore see, if Bishops were not also superiour in power. Hearken to *Ierom.* (b) *The safetie of the Church* (saith he) *dependeth on the dignitie of the chiefe Priest or* Bishoppe: *to whom if there be not giuen exors & ab omnibus eminens potestas, a peereles power, and eminent aboue all, there will be so many schismes in the Churches, as there be Priests.*

(b) Aduers. Luciferianos.

This

This power is two-fold: the power of *ordination*, and of *iurisdiction*. As touching the former it hath bin the receiued opinion in the Church of God, euen frõ the Apostles time vntill our age, that the right of ordination of Presbyters, is such a peculiar prerogatiue of Bishops, as that ordinarily, and regularly, there could bee no lawfull ordination, but by a Bishop.

At *Ephesus*, there were diuers Presbyters, Acts 20. and so no doubt in *Creet*; yet the Apostle for this cause substitureth *Timothe* at *Ephesus*, & *Titus* in *Creet*, that they might ordaine Elders by imposition of hands. Which authoritie, as it was not in the Presbyters before their comming, but in the Apostles; so was it not at their deceasse deriued to thẽ, but to such as were successors of *Timothe* at *Ephesus*, and of *Titus* in *Creet*.

They obiect, 1. Tim. 4. 14. *Neglect not the gift that is in thee, which was giuen thee by prophecie, with imposition of hands of the Presbyterie.* Vpon which place especially, they build the authoritie of their presbyteries. But without cause; this place admitting two expositions, neither whereof doth fauour their presbytery.

byterie. For first, *Presbyterium* heere may signifie, not the senate, or company of Presbyters; but the office of a Presbyter or priesthoode; in which sense the word is often vsed.

And so, not onely diuers in former times, as *Jerome*, *Primasius*, *Anselmus*, *Haymo*, *Lyra*, but *Caluin* also expound it. *Paul*, saith Caluin (a), *in another place saith, that he, and not any more, imposed hands on Timothe. 2. Tim. 1. 6. I admonish thee, that thou stirre vp the grace which is in thee by imposition of my handes. For that, which in the other Epistle is said concerning the imposition of handes of the Presbyterie, I doe not so vnderstand, as if Paul did speake of the Colledge of Seniors: but vnder this name I vnderstand the ordination it selfe; as if hee should say, endeuoure that the grace which by imposition of handes thou diddest receiue, when I made thee Presbyter, be not in vaine.*

(a) Instit. lib. 4. cap. 3. in fine.

Againe, though it should signifie a companie of Seniors; notwithstanding, this place is so farre from prooving either parishionall Presbyteries (which neuer were, or if they had beene, should not haue had authoritie to ordaine

ordaine him, who was not to ſerue a pariſh) or lay presbyteries whatſoeuer, (which (b) *Calvin* and *Beza* acknowledge to haue no right to impoſe handes) as that thoſe (c) Fathers, who expound this place of a company of Elders, vnderſtand, heere, the ordination of *Timothe* to be a biſhoppe by the impoſition of their handes, who were either biſhops, or more then biſhoppes; the worde beeing heere, and elſwhere, generally taken; as *Beza* alſo confeſſeth. Inſomuch, that as the Apoſtles ſometimes (d) are called *Preſbyteri*, ſo *Presbyterium* heere may ſignifie a company of Apoſtles or apoſtolicke men; in which number (e) *Paule* was one. For Preſbyters, as theſe Fathers ſay, might not ordaine a biſhoppe.

(b) Calv. lib. 4. c. 3 §. 16. hoc poſtremo habendũ eſt, ſolos paſtores manus impoſuiſſe miniſtris. And Beza ſpeaking of the worde πρεσβυτέριον in his annot. quo nomine cœtus omnis ille ſignificatur qui in verbo laborabant.

(c) Chryſoſt. Theodor. Theophy. Oecumen. *in* 1. Tim. 4.

(d) 1. Pet. 5. 1. 2. Iohn. 1. and 3. Epiſt. 1.

(e) 2. Tim. 1. 6

Neq; enim fas erat, ſaith (f) *Ambroſe*, *neq; decebat, for neither was it lawful, nor decẽt, that the inferiour ſhould ordaine the ſuperior: For no man giueth what hee hath not receiued.* And *without all cõtradiction*, ſaith the (g) Apoſtle, *the greater bleſſeth the leſſe*, and not contrariwiſe, namely, *ex authoritate*.

(f) Ambr. in 1. Tim. 3.

(g) Heb. 7. 7.

Yea, but the Counc. of Carth. ſay they, *cõmitteth authority of impoſing handes to Presbyters.*

The

The words of the Canon are these: (b) *When a Presbyter or Priest is ordained, the Bishoppe blessing him, or holding his hand vpon his heade, let all the Presbyters also which be present, holde their hands vpon his head, by the Bishops hand.* Where, we plainly see the power of ordination to be ascribed to the Bishop, & the Presbyters hands to be adjoyned (as with vs) not for necessitie, but for the greater solemnity of the action, and the better encouragment of the partie ordained, hauing the consent and approbation of more then one. Otherwise, the perpetuall consent of the church of God, appropriateth the ordinarie right of ordination to the Bishop alone; the Councils & Fathers speaking of the Ordainer, as of one: As, (a) *Euery Bishop, within his owne dioceſe, may ordaine Presbyters and Deacons.* (b) Πρεσβύτερος ὑφ' ἑνὸς Ἐπισκόπου χειροτονείσθω, *let a Presbyter be ordained of one Bishop.* (c) *By one Bishop, many Presbyters may be ordained.* (d) *A Bishop alone may giue to Priests and Deacons their honour: but he alone cannot take it from them.*

As for Presbyters, they are by Councils forbidden to ordaine: and if at any time they presumed so to do, (there being the no want

(b) Concil. Carth. 4. c. 3.

(a) Concil. Antioch. c. 9.
(b) Canon Apost. 2.

(c) Concil. Carth. 3. c. 45. et Africá. c. 22
(d) Concil. Hispal. 2. c. 6.

of

of orthodoxall Bishops) their ordination was repealed and iudged of none effect. Because *Colluthus* (e) was *not a true, but an imaginarie Bishop*, not onely himself was commanded in a general coūcil to cary himself as a Presbyter: but *Ischyras* also and others, who by him had been ordained Presbyters, were returned to their former order. Likewise the coūcil of (f) *Constantinople*, iudging *Maximus* to haue bin no lawful Bishop, iudged also the ministers by him ordained, vnlawfull. Yea the *Chorepiscopi* themselues, sometimes were (g) restrained, & sometimes forbidden (h) altogether, to ordain Presbyters or Deacons. Nay further we read, that whē a certaine Bishop in the ordination of a Presbyter and two Deacons, imposed his hands on them, and vsed the helpe of a Presbyter, onely to read the words of consecration and to blesse them, himselfe *oculorum dolore detentus*, *beeing not able to reade for the paine of his eyes*: the councill of (i) *Hispalis* reuersed the ordination as vnlawfull.

(e) Athanasi. apol. 2. contra Arian. in epist. presbyt. et diac. Marcotic. ad Curios. et Philagr. præfect. Agypti.

(f) Cōcil. Cōstan. 1. c. 6.

(g) Concil. Antioch. c. 10.
(h) Concil. Ancyr. c. 12. Damas. epist. 4. Leo, epist. 88.

(i) Concil Hispal. 2. ca. 5.

And this is one principall reason whereby (k) *Epiphanius* proueth against *Aërius* the heretick, that the office of a Bishop is a higher degree then that of Presbyters, ἡ μὲν γὰρ ἐστι πα-

(k) Epiph. hæres. 75.

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(k) Epiph. hæres. 75.

τέρων γεννητικὴ τάξις, *for the functiō of Bishops, is an order generatiue of fathers; for it begets fathers to the church*: vvheras the order of presbyters, *being not able to beget fathers; by the laver of regeneration, begetteth children to the church, not fathers, or teachers.* And this is so clear a case, that bishops only, in the iudgement of the fathers, haue right of ordaining Ministers regularly; as that *Jerome* himselfe, euen where and when hee seeketh to advance the presbyters as high as he can aboue the deacons, doth cōfesse ordination to be peculiar to bishops. (*l*) *Quid facit excepta ordinatione Episcopus, quod presbyter nō faciat? what doth a bishop excepting ordinatiō, which a presbyter may not do?* Where, you are not to vnderstand him, or other of the Fathers, speaking somtime to the like (*m*) purpose, as though the bishop were not superior in any thing els: but that *potestate ordinis*, as touching *power of order*, he is superior onely in ordination. For, that he is superior *potestate jurisdictionis, in power of iurisdiction*, they euery where acknowledge.

Thus haue I reported the iudgement of the anciēt church, ascribing the ordinary right of ordination to bishops: but yet, not so appropriating it vnto them, as that extraordinarily,

(l) Ad Evagr.

(m) Chrysost. hom. 11. in 1. Tim. episcopi sola ordinatione superiores sunt, atq; hoc tantū plusquam presbyteri habere videntur.

and in case of necessity, it might not be lawful for presbyters to ordaine; & much lesse teaching (as the Papists imagin) absolutely a nullity in the ordination which is not performed by a bishop. For suppose a church (*a*) either altogether destitute of a bishoppe, or pestered with such as the popish prelats are, heretical & idolatrous, by whō no orthodox all Ministers might hope to be ordained; wee neede not doubt, but that the ancient Fathers would, in such a case of necessity, haue allowed ordination without a bishop, though not as regular, according to the rules of ordinary church-gouernment; yet, as effectual, & as iustifiable, in the want of a bishop. For, seeing the Coūc. of (*b*) *Antioch*, permitted the licēsed *Chorepiscopi*, who were but presbyters, to ordain presbyters & deacons in the country, in the local absence of the bishop, to whom with a litle more paines they might haue repaired: how much more would they haue allowed the same to a company of graue & learned Ministers in the totall want of a bishoppe? Yea, doth not the church of *Rome*, in her practice allow *Chorepiscopos* or Suffragans to ordaine? & haue not some learned (*c*) men among them (in their iudgement) approued the ordination, not of

(a) The state of some reformed churches.

(b) Conc. Antioch. c. 10.

(c) See D. Field, de ecclesia. lib. 3. ca. 39.

priests alone, but of Bishops performed by Presbyters, where no Bishops are to be had? Yea, suppose that the right of ordinatiõ doth belong to the power of th'episcopall order; yet I am sure the begetting of fathers to the church by ordination, doth no more belong to the power of order in Bishoppes, then the begetting of children to the church by Baptisme, to the power of order in all Ministers. Yet, in the case of supposed necessity, in the absence of their priests, not onely other men, but women also, among them are permitted to baptise. The truth is, where Ministers may be had, none but Ministers ought to baptise: and where bishops may be had, none but bishops ought to ordaine. But though neither ought to be done; yet beeing done, the former, by other christians in the want of a Minister, the latter, by other Ministers, in the defect of a bishoppe; as the one in the iudgement of the fathers is of force, the church receiuing the partie baptized into the communion of the faithfull; so also the other, the church admitting the party ordained as a lawfull Minister. Thus much by the way, to prevent popish cavills.

Now

Now am I to shewe, that the Bishop is superiour also in the power of iurisdiction. The Presbyters indeede doe gouerne, but the people onely of their particular flocke; and that not (d) *in foro externo, but in foro conscientiæ*, feeding and guiding them by the ministerie of the word and sacraments, and by watching ouer them. And that pastoral authorine which they haue, is delegated and committed vnto them by the Bishop; vnto whom the care of the whole Church, as (e) *Jerome* saith, doth belong. But the Bishoppe doth gouerne also *in foro externo*, not one particular flocke, but the whole dioceſe; and not the people onely, but the Presbyters also, hauing authoritie both to direct, & also to correct them. And that authoritie is deriued vnto them from the Apostles, as to their succeſsours in the gouernement of the Church. For which cause, as wee shall heare anon, Bishops at the first were called Apostles. For, as *Ierome* (a) saith, *Apud nos*, that is, in the true Church, *Bishoppes doe hold the place of the Apostles*. And *Irenæus* (b) testifieth that the Apostles *left the Bishops their succeſſours, deliuering vnto thē their owne place of gouernement*.

(d) Not in an outward court, but in the Court of the conſcience.

(e) In Tit. 1.

(a) Hieronym ad Marcella m. aduerſ. Montan.

(b) Irenæus lib. 3. c. 3.

I shal not neede to proue their authoritie ouer the people of their diocese, if I demonstrate their rule ouer the presbyters thereof.

Consider therefore the Presbyters, either as they were parts of the Presbyterie assisting the Bishoppe; or as Pastors, seuered from the Bishop, and allotted to their seuerall charges. As touching the former, it is euident, that the Bishops had not onely a prioritie of order, ouer the seuerall Presbyters; but a majoritie of rule, ouer them all. For (c) *Jerome* (as you heard) yeeldeth to the Bishop a peerlesse power and eminent ouer all, or as the word *exors* may signifie, admitting no partener. Likewise *Ignatius* that holy martyr, who for many years was Bishop of *Antioch* in Saint *Iohns* time, τί ἐστιν ἐπίσκοπος saith he, (d) ἀλλ' ἢ πάσης ἀρχῆς καὶ ἐξουσίας ἐπέκεινα πάντων κρατῶν; *What is a Bishoppe else, but such an one as holdeth or menageth the whole power and authoritie aboue all?* And writing, a little before his Martyrdome, to the Presbyters of *Antioch*, where himselfe was Bishoppe, οἱ πρεσβύτεροι saith hee, (e) ποιμάνατε τὸ ἐν ὑμῖν ποιμνιον, ἕως ἀναστείξῃ ὁ θεὸς τὸν μέλλοντα ἄρχειν ὑμῶν. *You Presbyters feed the flocke which is among*

(c) Aduers. Luciferianos.

(d) Ignat. ad Trallian.

(e) Idem ad Antioch.

mong you, vntill God ſhall declare who ſhall be your gouernour; for I am euen now to bee ſacrificed, that I may gaine Chriſt. And in diuerſe of his (f) Epiſtles (as you heard before) hee exhorteth the Presbyters to bee ſubiect and obedient to their Biſhop.

(f) Ad Smyrnenſ. ad Tarſenſ. ad Philadelph.

Now, the Presbyters were ſubiect to their Biſhop, both as to their Ruler, to be guided and directed by him; and alſo as their iudge, to bee cenſured and corrected of him. For by auncient Canons, and Councils, the preſbyters might not doe any thing of importance, without the direction of their Biſhop. *Let Presbyters and Deacons doe nothing* ſayth the auncient Canon, (g) χωρὶς γνώμης τοῦ ἐπισκόπου *without the ſentence or appointment of the Biſhop.* The firſt Councill (h) of *Arles* likewiſe decreede, *vt presbyteri ſine conſcientia epiſcoporum nihil faciant*: and to the like purpoſe the Councill of (i) *Ancyra*. As touching Baptiſme, (k) *Tertullian* ſayth, *The chiefe Prieſt, which is the* Biſhop, *hath the right of giuing baptiſme: then, the Presbyters & the Deacons, but yet not without the authority of the biſhop for the honor of the church; which being ſafe, peace is ſafe:* & for the cõmunion; (l) *Cypryã* findeth fault with

(g) Canon apoſt. 40.

(h) Concil. Arelatenſ. 1. c. 19.

(i) Concil. Ancyr. c. 12.

(k) Tertull. de Baptiſmo.

(l) Cypr. lib. 3. Epiſt. 14.

with the Presbyters of *Carthage*, where hee was Bishoppe, that they not regarding *propositum sibi episcopum*, *the Bishoppe set ouer them*, had receiued some to the communion who had fallen in time of persecution, without warrant from him, though absent. In a word, *Let no man*, sayth *Ignatius* (m), *doe any thing appertaining to the Church, without the Bishoppe*: and more particularly hee sayth, (a) *that the administration of the Eucharist is then to bee esteemed firme and good, when it is done either by the Bishop, or by him whome the Bishoppe hath authorized.*

(m) Ignat. ad Smyrn.

(a) Ibid.

But as the Bishoppes had authoritie to guide and direct, so also to censure and correct the Presbyters. For proofe wherof, what should I tell you of (b) *Cyprian*, partly assuring *Rogatianus* a Bishop (who in modesty, hauing been reproched of his Deacon, complained to his fellow Bishoppes) that *pro episcopatus vigore & cathedræ authoritate*, *for the vigour of his Bishopricke, and authoritie of his chaire*, hee had power to reuenge his owne cause: and partly aduising him, if the Deacon did persist, hee should either depose or suspend him? Of (c) *Jerome*, maruelling that

(b) Cypr. lib 3. Epist. 9.

(c) Aduers. Vigilantium ad Riparium.

the

the Biſhoppe of the Church, where *Vigilantius* was Presbyter, did not *virga apoſtolica, with the Apoſtolicke, and with an iron rodde, breake that vnprofitable veſſell, and deliuer him vnto the deſtructiō of his fleſh, that his ſpirit might be ſafe?* Doth not the ſcripture teſtifie the ſame, when the Angel of the Church of (d) *Epheſus* is commended for *examining & not ſuffering thoſe which ſaid they were Apoſtles and were not?* and contrariwiſe the Angel of (e) *Thyatira* reproued for ſuffering the teachers of the *Nicolaitan* hereſie, who are compared ſometimes to *Balaam*, and ſometimes to *Jezabell*, becauſe they perſwaded to fornication & Idolatry? But moſt plainly doth *Paul* attribute to *Timothe* and *Titus* (who, as afterwards we ſhal proue, were Biſhops) this epiſcopall power, whereof we ſpeake: to them alone & their ſucceſſors, doth he direct his injunctions for the execution of that power; & on thē he laies the whole charge. *For this cauſe J left thee in Creet*, (f) ſayth hee to *Titus*, *that thou ſhouldeſt* ἐπιδιορθώσαι *reforme and correct what is defectiue or amiſſe, and ſhouldeſt ordain Presbyters in euerie Citie, as J appointed thee.* And to *Timothe*, *J requeſted thee* (g) ſayth he, to

(d) Apoc.2.2.

(e) Ap.2.20.

(f) Tit.1.5.

(g) 1.Tim.1.3.

to abide ſtill in Epheſus, that thou mayſt commaũd ſome that they do not ἑτεροδιδασκαλεῖν *teach ſtrange doctrine:* (b) *lay not thou hands haſtilie on no man, neither be thou partaker of other mẽs ſinnes, keepe thy ſelfe pure.* (i) *Againſt a Presbyter receiue not thou an accuſation, but vnder two or three witneſſes; them that ſinne rebuke openly,* &c. On which words, (k) *Epiphanius* inferreth againſt *Aërius, therefore Presbyters are ſubiect to the Biſhop, as to their iudge; and therfore as to their ſuperiour.* Now followeth the charge: (l) *I charge thee before God, and the lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things without preiudice, and without partialitie.*

(b) 1. Tim. 5. 22.

(i) 1. Tim. 5. 19. 20.

(k) Hæreſ. 75.

(l) 1. Tim. 5. 21 & c. 6. 14.

But conſider alſo the Presbyters, as ſeuered in place from the Biſhop, and affixed to their ſeueral cures: Firſt, in the Citie, and then in the Country. For as in the City, the Biſhop, to whom, as (m) *Ierome* ſaith, *the whole care of the Church did appertaine*, diſtinguiſhed the pariſhes, and aſſigned a Presbyter to euery of them: ſo in the Countrey, when the townes & villages were conuerted (which was effected by the Biſhop of the Citie & his presbytery) they had their presbyters (a) by the Biſhop

(m) In Tit. 1

(a) Here note by the way, that presbyters firſt were ordained (as diuines be in our vniuerſities) to the nationall or dioceſan Church (where they liued) in common, before they were aſſigned to their peculiar titles or cures.

ſhop appointed vnto them: & when any place was void, the Biſhop out of his presbytery, or if he could not, the Metropolitan ſupplied it. Theſe presbyters, as I ſaid before, might doe nothing but by authority frõ the biſhop, or as the ancient council of (*b*) *Ancyra* ſpeaketh, *ſine authoritate literarũ eius, without the authoritie of his Letters.* Nay, they might not ſo much as trauel frõ place to place, and much leſſe remoue from one cure to another, without the Biſhops licence. To his juriſdictiõ & cenſures they were ſubiect: for to him they were accuſed; being accuſed, by him they were conuented, and examined; being faulty, by him they were * cenſured, according to the qualitie of their offence; by reprooſe, putting to ſilence, ſuſpenſion, depriuation, excommunication.

(b) Concil. Ancyr. c. 12.

*Concil. Nicen. c. 5. Carthag. 2. c. 8. & alijs.

To conclude, the paſtors of ſeuerall pariſhes either had aſſiſtants to reſtrain them, or they were ſubiect to the biſhop, or they ruled alone without cõtrolement, neither ſubiect to Biſhop, nor reſtrained by aſſiſtants. But this laſt is abſurde: for that had been to ſet vp a Pope in euery pariſh, and to make as manie ſchiſmes as there were pariſhes. Aſſociates

of lay Presbyters in euerie parish they neuer had, nor yet haue in those Countreyes where Presbyters be erected. For there is but one Presbyterie in the Church of *Geneua*, for all the parishes in the Citie, and territory thereto belonging: and in all *Scotland*, where be some thousands of parishes, there bee scarce halfe a hundred presbyteries. To haue a Presbyterie of ministers to assist the pastor in euerie parish, it neither was, nor is possible. It remaineth therefore, that the Ministers of seuerall parishes euer were, and still ought to be, subiect to the bishoppe; whose pastoral care extended it selfe to all euen the remotest parishes in his Dioceſe, to see them furnished with sufficient Ministers, to prouide that they were soundly taught, and discreetly guided, to reforme abuses notified vnto him, to suppresse schismes, to decide controuersies, to exercise Church-censures against offenders, &c.

Thus then you haue heard, that the Angels or Bishoppes of the Primitiue Church were; for the substance of their calling, such as our bishops are; that is to say, Diocesan and prouinciall bishoppes, being superiour in de-

gree to other Ministers, and hauing a singularitie of preeminence for terme of life, and a peereleſſe power both of ordination and iuriſdiction. For, as for titles of honour, which in our church are giuen to biſhops; ſure it is, they are inferiour to thoſe which the holie Ghoſt aſſigneth vnto thē in this place. Neither ſhould we thinke much, that they, in reſpect of their honourable calling, are termed *Lords* (a title in Scriptures giuen not onely (c) to naturall, but alſo, and that more woorthily, to ſpirituall (d) fathers) when the holy Ghoſt termeth them *Angels* of the churches. Not that Biſhops may behaue themſelues as (a) L L. of the churches; but that they being angels, & ſpiritual fathers, to whō, a paternal and paſtoral authority is committed ouer the churches, may worthily be honored with the title of *Lords*. Neither is there ſuch great difference between Maſter & Lord, that inferior Miniſters, which aſſume to themſelues the title of Maſter, ſhould deny the title of Lord to Biſhops. Neither doth it follow, that Biſhops are Lords of the churches, or they maſters of the churches, becauſe the titles of Lords are attributed to Biſhops, and Maſters to them.

(c) Gen. 31. 35 Let not my Lord be angry, ſaith *Rabel* to her father.

(d) 1. Kirg. 18 7. 13. Art not thou my Lord Eliah? and, was it not told my Lord, ſaith religious Obadiah.

(a) 1. Pet. 5.

5. *The quality of the episcopall function.*

IT remaineth, that I should demonstrate not onely the lawfulnes of the Bishops calling, but also the excellencie, and dignitie thereof, in that they are heere called *starres and angels*. But to intreat of the excellencie, it shall not be needfull, if we be perswaded of the lawfulnes. For if the function of all Ministers in generall, be (as I haue else-where (*b*) manifestly prooued) honourable, and they, in regard of their calling, are to be (*c*) esteemed worthy of double honour; then much more the office of Bishops, who are the chiefe and principall Ministers, is a worthy or excellent worke. If euery Minister in a dioceſe is to be honored in regard of his calling; much more that one, who in a place of singular preeminence is set ouer the rest. And if a worthy minister be among men as one of a thousand, as *Elihu* (*d*) speaketh; vndoubtedly a worthy bishop is as one of a million. If it be an honor to beget children to the church, as all ministers do, by the ministery of the Gospell, & by the laver of regeneratiõ; much more to beget fathers to the church, as bishops do, by ordination. If it be a great honour to be set ouer the people of one particular flock; what is it to be

(b) In 1. Tim. 3. 1.

(c) 1. Tim. 5. 17.

(d) Iob. 33. 23.

set

ſet ouer not onely the people, but the Paſtors alſo of many flocks, as a chiefe ſteward ouer Gods family, as a principall ſpirituall Gouernour of his body, which is his church, as a ſingular ſucceſſour (as touching ordination and juriſdiction) in euery church, of the glorious Apoſtles of Chriſt.

All the queſtion now adaies is of the lawfulnes. For thoſe, who vnderſtanding the words of the Apoſtle, 1. *Tim.* 3. 1. (that the office of a biſhop is καλὸν ἔργον) of the miniſtery in generall, acknowledge it to be both good & excellent; they are ſo far from granting ἐπισκοπὴν *the office of a biſhop*, properly vnderſtood of thoſe, whom the church of God, euer ſince th' Apoſtles times, hath peculiarly termed Biſhops, to be excellent, that they do not acknowledge it to be good. Yea, they are ſo far from acknowledging it to be good, that they thinke it neither lawful, nor indifferent, nor tolerable.

I will therefore ſhew that the function of Biſhops is lawful and good, in that they haue diuine both inſtitution, being *Angels* (and therfore ſent of God) & approbation, being *ſtars, which Chriſt holdeth in his right hand*. And this I will prooue, firſt, by conſequence; and then

then directly. *For, what function or gouernment is of apostolicall institution, that is to bee acknowledged a diuine ordinance,* in respect of the first institution; as hauing GOD the author thereof: *the episcopall function, or gouernmẽt by bishops, is of apostolicall institution: therfore the episcopal function is a diuine ordinance.*

The function episcopall, an apostolicall and diuine ordinance.

The proposition is of vndoubted truth, and is so acknowledged by *Beza. Surely,* saith he, (a) *if it proceeded from the Apostles, I would be bold to ascribe it wholly, as al other apostolical ordinances, to the institution of God.*

(a) De grad. Ministr. c. 23.

The assumption I will proue by three arguments: in which I will proceede as it were by degrees. 1. *That gouernment which was generally and perpetually vsed in all Christian churches in the first three hundred yeres after Christ, and his Apostles, and not ordayned by generall councils, was vndoubtedly of apostolicall institution.* This proposition, besides that it is *Augustines* rule, is also of manifest truth. *That which the whole church obserueth,* saith (b) *Augustine, and was not instituted by Councills, but alwaies retayned, it is very rightly belieued to haue beene ordained no otherwise but by the authority of the Apostles.* And againe, *to dispute*

(b) De baptis. contra Donatist. l. 4. c. 24. quod vniuersa tenet ecclesia, nec cõcilijs institutũ, sed semper retentũ est, non nisi authoritate apostolica traditũ rectissimè creditur.

whether

whether (c) *that which the whole primitiue church throughout the world obſerueth, is to be done or not, inſolentiſſimæ inſaniæ eſt, it is moſt inſolent madneſſe.* For, can it enter into the heart of a modeſt and charitable Chriſtian, to imagine, that all the godly learned Fathers, whereof many had liued and converſed with the Apoſtles, all the famous Confeſſors, and glorious Martyrs of the primitiue Church, all thoſe pure & orthodox all churches, planted by the Apoſtles, did all with one conſent, immediatly after the deceaſſe of the Apoſtles, cõſpire to aboliſh that forme of gouernmẽt, which the Apoſtles had eſtabliſhed, and (as theſe men vſe to aggravate the matter) to turne Chriſt out of his kingdome? Or if wee could find in our harts to thinke they were ſo vngodly (which be it far from vs once to imagine:) yet how is it poſſible, that al chriſtians, in all places, ſo far diſtant one from another, ſhould ſuddainly, & at once, jumpe, not onely in aboliſhing the Apoſtolical gouernment, but alſo in ſetting vp in all places throughout the Chriſtian world, one vniforme gouernment, which they had not receiued from the Apoſtles? Therefore this propoſition alſo, is

(c) Aug. ep. 118

of infallible truth.

I will therefore adde th'assumption. *But the gouernment of the churches, by such Bishops as I haue spoken of, was generally and perpetually vsed in all Christian churches, in the first three hundred yeeres after Christ and his Apostles, & not ordained by any generall Councill.*

That it was so vsed, appeareth first by that which hath been said: when I shewed that the Angels or Bb. in the primitiue Church, were diocesan Bb. superior in degree to other Ministers, hauing singularity of preeminence during life, and majority of power, in respect both of ordination, and also iurisdiction.

Secondly, by the confession of *Jerome*, who (a) Hier. in Tit. 1. saith (*a*) when factions began in the church, *toto orbe decretum, it was decreed in the whole world, that one elected from the rest of the Presbyters, should bee set ouer the rest*, viz. *in euery church, vnto whom the whole care of that church should appertaine, and that the seeds of schismes might be taken away.* And in another place, he (b) In Psal. 44. saith (*b*) that the church when th'apostles deceassed, in stead of them who had bin fathers, had her children, that is, bishops, who should become Princes or Gouernors in all Lands.

In

In omnibus finibus mundi (saith hee) *principes ecclesiæ .i. episcopi constituti sunt: In all the ends of the world, the princes of the church, that is, Bishops, were ordained or established.*

Thirdly, by the testimonies of Councils, histories, and Fathers, who with one consent giue testimony to this gouernment. Neither can any one pregnant testimony of any sound writer, or example of any one orthodoxal or apostolicall church, be produced to the contrary. Fourthly, the successions of Bb. in all the most famous churches, deduced from the Apostles times to the council of *Nice*, do yet remaine vpon record in the (*c*) histories & other monumẽts of best credit. Neither is any thing obiected against this succession, which I hold worth the mentioning. Verily, to a moderate christian, this might seeme a sufficient cõmendation of the episcopal functiõ, thogh no more could be said to iustifie it; that in the best times of the primitiue church, it was borne of so many thousand godly & learned Bb. receiued in al true churches, approued of al the orthodoxall & learned Fathers, allowed & cõmended of all the famous councils. Allowed I say, & cõmended, but not first ordayned

(c) Euse. passim Epiph. hær. 66. Iræneus and Tertullian doe proue the deriuation of the orthodoxall doctrine from the Apostles, by a continuall succession of Bishops in the churches, teaching the same truth. Iræ. lib. 3. c. 3. Tertul. de præscrip.

ned by Councils. For, the moſt ancient prouinciall Councils, conſiſted chiefely of ſuch Biſhops, aſſembled & guided by the Metropolitanes. And the councill of *Nice*, which was the firſt generall councill (for vntill the time of *Conſtantine*, there was no meanes for aſſembling a Councill generall) is ſo far from firſt ordayning Biſhoppes, as not onely that Councill conſiſted of ſuch biſhops, but alſo it ſpeaketh of Metropolitanes, as being long before in vſe; yea, and ratifieth the ancient cuſtome (for ſo it ſaith (*a*) τὰ ἀρχαῖα ἔθη κρατείτω) of ſubjecting diuerſe prouinces to the Patriarches or Archbiſhops of *Rome*, *Alexandria*, and *Antioch*, and confirmeth (*b*) the next place of honour (according to the ancient cuſtome) to the biſhop of *Jeruſalem*.

(a) Concil. Nic. ca. 6.

(b) Cap. 7.

Therefore the gouernment of the Churches by ſuch Biſhops, as I haue ſpoken of, was vndoubtedlie of apoſtolicall inſtitution.

Againe, that gouernment which no where was in vſe in the firſt three hundred yeeres, is not of Apoſtolicall inſtitution:

The gouernement of the Churches, by a paritie of Miniſters, and aſſiſtance of Lay-Elders in euery pariſh, was no where in vſe

in

in the first three hundred yeares. Therefore it is not Apostolicall institution.

Now I proceede to the second degree, ascending to the Apostles times, from whence in the second place I argue thus:

2. *That gouernement which euen in the Apostles times was vsed in the Apostolicall Churches, and was not contradicted by them, was vndoubtedly of apostolicall institution.* This I take for graunted.

The gouernement by Bishoppes *was vsed euen in the Apostles times, and not contradicted by them.* This I proue, both by Scripture, and by other euidence. The seauen Angels were the Bishoppes of the seauen Churches as all confesse, and for the substance of their calling like to ours, as I haue prooued. Besides, it is wel knowen, that the Angel of the church of *Smyrna*, to whome the second Epistle is directed, was *Polycarpus* (*c*), that renowned Martyr, of whom the Church of *Smyrna* that then was, writeth (*d*) thus in an Epistle yet extant in *Eusebius*: *Of which elect* (say they) this *Polycarpe was one in our times, an Apostolicall and prophetical Doctor*

(c) Bulling. in Apoc. conc. 9. noteth that Polycarpe was made Bishop of Smyrna, 13. yeares before the reuelation was giuen, and so hee continued for many yeares after.

(d) Euseb. lib. 4 c. 15.

ἔτος γενόμενος ἐπίσκοπος τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας *hauing beene the Bishoppe of the Catholike Church in Smyrna.* And it may well bee supposed, that the Angell of the Church at *Ephesus*, to whom the first Epistle is directed, was *Onesimus*. For when *Ignatius* wrote his Epistles, hee testifieth, (*e*) that at that time, *Onesimus* was Bishoppe of *Ephesus*. Nowe hee wrote, while *Clemens* was Bishoppe of *Rome*; as appeareth by his first (*f*) Epistle: That is to say; betweene the 90. yeare of our Lord and 99. in the middest of which time the Reuelation was giuen. And that wee should not thinke that Testimonie counterfeit and falsely fathered on *Ignatius*, who was Bishoppe of *Antioch* at the same time: *Eusebius* also alledgeth it out of the same Epistle. *Ignatius*, sayth hee, (*a*) *being at Smyrna where Polycarpus was, hee writeth one Epistle to the Church of Ephesus, mentioning their pastor Onesimus.*

(e) Ignat. ad Ephes. & ad Antioch.

(f) Ignat. ad Mariam Cassob.

(a) Euseb. lib. 3. c. 35.

Moreouer it is euident, that from these seauen Angels, a succession of Bishoppes was continued in all those seauen Churches, vntil the Councill of *Nice*, and long after: for both to that council, and to diuerse others following,

ing, the Bishops of those seauen Churches (b) subscribed their names: As, to to the Councill of Nice, *Menophantes* bishop of *Ephesus*, *Artemidorus* of *Sardis*, *Eutychius* of *Smyrna*, &c. to the council of *Chalcedon*, *Stephanus* B. of *Ephesus*, *Florentius* of *Sardis* &c. Again, it is with great consent testified by (c) Authors of best credite in the Church of God, that in the Apostles time (reckoning vntill the death of S. *John*: that is to the yeare of our Lord, 101, or 102), there were not onely Bishops, but also a succession of Bishops in diuerse Churches. As, at *Rome* these were bishops successiuely in the Apostles time; (d) *Linus*, *Anacletus*, *Clemens*, and about the yeare 99. *Euaristus*.

At *Jerusalem* (e) *Iames* the iust, and *Simeon* the sonne of *Cleophas*.

At *Antioch*, (f) *Euodius* and *Ignatius*.

At *Alexandria*, (g) *Saint Marke*, *Anianus*, *Abilius*, *Cerdo*.

Neither were they contradicted by the Apostles, but approued by them: As, these Angelles of the seauen Churches, in respect of their function approoued by Saint *John*, or rather by our Sauiour Christ. *Epaphroditus*, the Apostle or Bishoppe of the *Philippi-*

(b) Vide subscriptiones Concil. Niceni; Ephesini inter act. Chalced; Chalcedonensis, & Constantinop. 6.

(c) Irenæus. Eusebius. Epiphanius. Augustine, &c.

(d) Irenæus. lib. 3. c. 3. Euseb. lib. 3. c. 2. & 4. & capp. 13. 14. 34.

(e) Euseb. lib. 2. c. 23, & l. 3. c. 11.

(f) Ignat. ad Antioch. Euseb. 3. 22.

(g) Euseb. l. 2. c. 24 & l. 3. c. 13.

ans, (who therefore is not mentioned in the inscription, because that Epistle was sent by him) commended by *Paule* as his (*b*) συνεργὸς καὶ συστρατιώτης copartner both in his function and in affliction, and the *Philippians* (*b*) commanded *to haue in honour* such. *James* the iust, Bishoppe of *Ierusalem*, generally approued, (*i*) Act. 15. and 21. Gal. 1. 19. *Archippus* the Bishoppe of *Colossa*, in respect of his function, (k) approued of *Paul* Coloss. 4. 17. *Antipas*, (*l*) who had beene Bishoppe of *Pergamus* (as *Arethas* reporteth) highly commended by the holy Ghost. Apoc. 2. 13.

(b) Phil. 2. 25.

(b) Phil. 2. 29. ἐντίμους ἔχειν.

(i) Act. 15. See the Geneua note on Act 21. 18.

(k) Coloss. 4. 17

(l) Apoc. 2. 13.

Hereunto adde the confession of *Ierome*, (*m*) that when factions began to arise in the Church, *some saying I am of* Paul, *I am of* Apollos, *I am of* (*n*) *Cephas*, (which was in the Apostles times, 1. Cor. 1.) *it was decreed in the whole world* (and therefore by the Apostles; for *Ierome* himselfe calleth the episcopall function, (*o*) *a tradition Apostolicall*) *that one being chosen from among the Presbyters, should bee set ouer the rest*, &c. Hee also confesseth, (*p*) that *James* the iust, shortly after the passion of Christ, was made Bishoppe of

(m) In Tit. 1.

(n) 1. Cor. 1.

(o) Ad Euagr.

(p) Catalog. script.

of *Ierusalem*. And that at *Alexandria*, euen from (q) Saint *Marke* (who died fiue or sixe yeares before *Peter* and *Paul*, and after whom there was a succession of three more in the Bishoprick, during the Apostles time) there had been Bishops chosen successiuely. And least we should thinke, as some doe, that the words, A *Marco*, are vnderstood exclusiuely, as though *Marke* himselfe had not beene Bishippe of *Alexandria*; *Jerome* telleth vs elsewhere, (a) that *Mark was the first Bishop of the Church at Alexandria*.

(q) Ad Euagr.

(a) Procem. in Matth. Marcus interpres Apost. Petri, & Alexandrinæ Ecclesiæ primus Episcopus.

Seeing therfore godly and worthie Bishops were ordained in the Apostolicall Churches in the Apostles times, & they not oppugned, but approued of the Apostles; it followeth therefore, that the gouernement of the churches by Bishops, is of Apostolicall institutiõ.

But yet I proceed to a further degree. Which is, to proue that the Apostles thẽselues ordained bishops, & cõmitted the Churches vnto thẽ; & therfore that the episcopal function, is without questiõ of Apostical institution. The Antecedent is to be explained & proued, by shewing the time when, the places where, the persõs whom, the Apostles ordained bishops.

3.

As concerning the time, there is some difference betweene the Church of *Ierusalem*, and the rest. For there, because shortly after Christes passion, a great number were conuerted to the faith (for wee (*b*) reade of 3000. conuerted in one day:) and because that was the mother Church, vnto which Christians from all partes were afterwards to haue recourse; the Apostles before their dispersion, *Statim post passionem domini, straightwayes after the passion of our Lord*, ordained *James* the iust, Bishoppe of *Ieruſalem*, as *Ierome* (*c*) testifieth. (*d*) *Eusebius* reporteth out of *Hegesippus*, who was neere the Apostles time: (as *Ierome* saith) *that to James our Lords brother, the throne of the Bishopricke at Ieruſalem was committed by the Apostles.* Likewise (*e*) out of *Clemens Alexandrinus, hypotopos.* 6. that *Peter, James and Iohn, after the ascension of our Sauiour, did choose James the iust, Bishoppe of Ieruſalem.* The same is testified by *Epiphanius* (f) *hæres.* 66: where also hee setteth downe the succession of the Bishoppes of *Ieruſalem* from *Iames*, to his time. By (*g*) *Chryſostome* on the Acts. By (*h*) *Ambroſe* on the Epistle to the Galathians, *Paule*

(b) Acts. 2. 41. & 4. 4.

(c) Catelog. scriptorum.

(d) Euseb. lib. 2. cap. 23. ᾧ (sc. Ἰακώβῳ τῷ Κυρίου ἀδελφῷ) πρὸς τῶν Ἀποστόλων ὁ τῆς ἐπισκοπῆς ἐν Ἱεροσολύμοις ἐγκεχείρισται θρόνος.

(e) Euseb. lib. 2. cap. 1.

(f) Epiphan. hæres. 66.

(g) homil. 3. & 33. in initio.

(h) Ambros. in Galat. 1. 19.

ſaxe

Iawe James at Ierusalem, because there hee had beene ordained Bishoppe by the Apostles. By *Eusebius* (i) himselfe, by (k) *Dorotheus*, by (l) *Augustine*, &c.

(i) Euseb. lib. 3. c. 5. & Chronic. Anno 33.
(k) Doroth. in synops.
(l) Aug. contra Cresconium. l. 2. c. 37. *In order, not in degree.*

If any obiect (as some (m) haue done) that *James* was *ordine*, but not *gradu*, superiour to the Presbyters of the Church at *Ierusalem*, or that hee was (according to their conceipt) president of the presbyterie for a short time, and that onely in his course: they must remember, that he was an Apostle, and his honour and degree by his Bishoprick not impaired. Yea, *Eusebius* reporteth out of *Clemens Alexandr.* (n), *that Peter, Iames and Iohn after the ascension of Christ our Sauiour, though the Lorde had vouchsafed them some prerogatiue of honour, yet they would not arrogate to themselues that glorie, but chose James the iust to bee Bishoppe of Ierusalem.* And good Authors (o) testifie, that both hee, and his successour *Simon*, the sonne of *Cleophas*, were by the Apostles preferred to that place, because they were our Sauiour Christs kinsmen according to the flesh.

(m) de gradib. ministr. c. 23.

(n) Euse. l. 2. c. 1 Πέτρον γάρ φησι καὶ Ἰάκωβον, καὶ Ἰωάννην μετὰ τὴν ἀνάληψιν τοῦ σωτῆρος, ὡς ἂν ὑπὸ τοῦ κυρίου προτετιμημένους, μὴ ἐπιδικάζεσθαι δόξης, ἀλλ' Ἰάκωβον τὸν δίκαιον, ἐπίσκοπον Ἱερουσαλήμων ἑλέσθαι.

(o) Euseb. lib. 3. c. 11. & 4. c. 22. ex Hegesippo.

What then? was he superiour to the rest of

the Apostles? In degree he was not; but in order he was, when and whilest they were at *Ierusalem*, after his election, as appeareth Act. 15. howbeit their purpose in making him Bishop, was not to set him ouer themselues, but ouer the presbyters & people of *Ierusalem*. For indeed the Apostles first ioyntly ruled the Church at *Ierusalē*; but being to goe into all the world, & no longer to be accounted mēbers of that particular church, ordained *Iames* to be bishop: & that charge which before they had in common, they now committed to him in particular. And this is that which *Ierome* citeth out of *Hegesippus*. *Hegesippus* (saith hee) (a) *who was neere the Apostles times, in the fift booke of his cōmentaries speaking of* Iames, sayth, *Suscepit Ecclesiā Hierosolymæ post apostolos frater Domini Jacobus, cognomento Justus*. Iames *the brother of our Lord, sirnamed* Iustus, *receiued or vndertooke the Church of* Ierusalem *after the Apostles.*

(a) Catalog. scriptor. in Iacob.

For the other point: (to omitte his continuance at *Jerusalem*, as the superintēdent of that Church testified by the (b) Scriptures) the same authors which say hee was Bishoppe, doe also testifie that hee continued so vntill his

(b) Act. 15. Act. 21. Gal. 1.

his death. (c) *Thirty yeeres, ſaith Jerome, rexit he ruled the Church at Jeruſalem, that is to ſay, euen vnto the ſeauenth yeere of Nero*; & in like manner his ſucceſſour, 38. yeeres. (c) Catalog. ſcript. in Iacob.

As touching other churches; we are to obſerue, that the Apoſtles did not, at the very firſt planting of them, appoint biſhops vnto them; becauſe as yet, there was neither that choice, nor yet that vſe of thē, among a people, which was to be converted, before it needed to be gouerned: but firſt they ordayned (*d*) Presbyters, to labour the converſion of the people, and to feede them which were converted by the Word and Sacraments, and attending them in cōmon, to gouerne them after a priuate manner, and as it were, *in foro conſcientiæ*. But the Epiſcopall power, which conſiſteth ſpecially in the right of ordination, and in the ſway of eccleſiaſticall juriſdiction committed to one, the Apoſtles each of them retained in their owne hands, as it is manifeſt (*e*), whiles either they continued neere them, or meant not to be long frō them. All which while, biſhops were not ſo needful; the Apoſtles providing for the neceſſity of thoſe churches, either by their preſence, or by their (d) Act. 14. 23. 19. 6. et 20. 17 28.

(e) 2. Theſ. 3. 14. 1. Corin. 5.

Letters or Messengers. And this is the cause, why in the writings of th'apostles, bishops are so seldom (though not so seldom as some imagine) mentioned, & the name with Presbyter confounded. But when as they were to leaue the churches altogether, either by departure, or by death, (that the churches should not be left fatherlesse, they fulfilled that in Psal. 45. according to *Augustine* & *Ieromes* exposition, *Instead of fathers*, that is, th'apostles, *there shall bee children borne vnto thee, whom thou shalt make Princes ouer all the earth*; (a) that is, bishops succeeding th'apostles in the regiment of the church:) at their departure they left substitutes, and at their death appointed successors, to whom they committed the gouernment of the churches; furnishing them by a singularity of preeminence, both with the right of ordination, and with the power of jurisdiction, as well ouer the Presbyters, as the people of each Citie, with the country adioyning. And these, at the first were called, sometimes *Angels* of the churches, as Apoc. 1. 2. 3. some-times ἡγούμενοι, *præpositi*, *Rulers*. Hebr. 13. 17. (which text in the (b) canons of th'apostles, & in the second

(a) Hieronym. et Augustin. in Psalm. 44.

(b) Canon. 44.

Epistle

Epistle of (c) *Ignatius*, as also the name *præpositi*, in Latine Fathers, from thence is appropriated to Bishops.) some-times, *th'apostles* (d) *of the churches*, as succeeding th'apostles in the gouernement of the particular churches: as, Philip. 2. 25. *Epaphroditus*, who was the Bishop or Pastor of *Philippi*, is therefore called their *Apostle*; as not onely (e) *Ambrose*, *Jerome*, *Theodoret*, but also *Calvin* teacheth vpon that place, and obserueth the mutual affectiõ, both of *Epaphroditus* as their Pastor, and of the *Philippians*, as his flock. For, whiles th'episcopall power was for the most part in th'apostles & apostolicke men, those, who also had that power, were called apostles: & therfore *Ambr.* (f) vnderstãds by *apostles*, in some places of the scripture, *bishops*, as Eph. 4, 11. & 1. Cor. 12. 28. *Apostoli, episcopi sunt.* And to the like purpose, *Cyprian*, (g) *Apostolos* .i. *episcopos et præpositos dominus elegit.* For, as *Theodoret* (h) hath wel obserued, on 1. Tim. 3. *In times past*, saith he, *they called the same men Presbyters & Bb. and those who now are called Bishops, they named Apostles. But in processe of time, they left the name of Apostle, to those who are properlie called Apostles, and the name of*

(c) Ignatius ad Trallian.

(d) Philip. 2. 25

(e) Ambrose. Hieronym. Theodoret. Calvin. Tho. Aqui. &c. *in Philip.* 2.

(f) Ambr. in Ephe. 4. et in 1. Cor. 12. 28.

(g) Cypri. lib. 3 epist. 9.

(h) Theodoret in 1. Tim. 3.

Bishop

Biſhop they impoſed on them who had been called Apoſtles. Thus Epaphroditus was the Apoſtle of the Philippians, Titus of the Cretians, and Timothe of the Aſians. Neither was it long, that the name *Epiſcopus* was cõfounded with *Preſbyter.* For, *Ignatius*, who was a biſhop aboue 30. (*i*) yeeres in th'apoſtles times, appropriateth the name ἐπίσκοπος, to a Biſhop, & diſtinguiſheth the three degrees of the Clergy (as the church, euer ſince the time of th'apoſtles, hath diſtinguiſhed thẽ) by theſe three names, *Biſhop, Presbyter, Deacon.* So do the (*k*) canons which are called the Apoſtles, & ſome other monuments of Antiquity, which were written neere the Apoſtles times; of which ſort are diuers teſtimonies in *Euſebius*, cited out of the moſt ancient writers of the church.

(i) For S. Iohn died anno. 101 and 5. of Trajane. And Ignatius, after he had beene 40. yeeres Biſhop, died in the yere 107. and 11. of Trajane.

(k) Can. 2. 6. 7. &c.

But, we are alſo to ſhew the places *where*, & the perſons *whom*, th'apoſtles ordained Biſhops: and firſt out of the Scriptures. For, by the Epiſtles of Saint *Paule* to *Timothe* and *Titus*, it is apparant, that hee had ordained *Timothe* Biſhop of *Epheſus*, & *Titus* of *Creet*; The Epiſtles themſelues, beeing the verie patternes and precedents of th'epiſcopall function. For, as the Apoſtle had committed

vnto

vnto them episcopall authoritie, both in respect of ordination and jurisdiction, which in th'epistles is presupposed: so doth he by those Epistles (a) informe them, and in them all Bishops, how to exercise their function; First, in respect of ordination (as Tit. 1. 5, *I left thee in Creet, that thou shouldst ordaine presbyters in euery citie, as I appointed thee.* 1. Tim. 5. 22, *Impose hands hastily on no man, neither be partaker of other mens sinnes*: And to this purpose describeth how Presbyters & Deacons, who they were to ordaine, should be qualified. 1. Tim. 3. 2. and 8. Tit. 1. 6. 7. 8. 9.) Secondly, in regard of jurisdiction (b) not onely ouer the people, but also ouer the presbyters; appointing them to be both guides & censurers of their doctrine, (as 1. Tim. 1. 3. *I required thee to continue in Ephesus, that thou shouldest command some that they teach no strange doctrine, neither that they attend fables, &c.* 2. Tim. 2. 16, *Stay prophane & vaine babblings.* Tit. 1. 10, 11, *There are many deceiuers, &c. whose mouthes thou must stoppe, which subuert whole houses, teaching things which they ought not, for filthy lucres sake: wherefore rebuke them sharply, that they may bee sounde in the faith.*

(a) 1. Tim. 3. 15. Ambros. præfat. in 1. Tim. Timotheũ iam creatum episcopum instruit per epistolam, quomodo deberet ecclesiam ordinare.

(b) Tit. 1. 5.

Tit, 3, 9, *Stay foolish questiõs & genealogies, &c.*) and also iudges of their persons & conversation: as, 1. Tim, 5, 19, 20, 21, *Against a Presbyter receiue not an accusation, but vnder two or three witnesses. Thẽ that sin rebuke openly, that the rest also may feare. I charge thee before God, and the Lord Iesus Christ, & the elect angels, that thou obserue these things without preiudice, & without partiality.* Tit. 3, 10, *Reiect him that is an hereticke, after once or twice admonition.*

And that wee should not thinke (as some do) that these things were spoken to them, as to extraordinary persons (whose authoritie should die with them) but to them and their successors to the end of the world: he straightly chargeth *Timothe*, that the cõmandements and directions which he gaue him, should be kept inviolable (d) *vntill the appearing of our Lord Iesus Christ*; and therefore by such as should haue the like authority vnto the end. *Ambrose*, writing on those words, saith, (a) *Paul is so circumspect, not because hee is fearefull of Timothe his care; but for his successours, that they, after the example of Timothe, might continue the well ordering of the church.* For the authority which was committed to them is perpetually

(d) 1. Tim. 6. 13. 14.

(a) Ambrose in 1. Tim. 6.

partially necessary: without which, the church neither can bee gouerned (as without iurisdiction) neither yet cõtinued, as without ordination; & therefore not peculiar to extraordinary persons, but by an ordinary deriuation to be cõtinued in those, who are the successors of *Timothe* and *Titus*. Now I appeale to al, who haue any iudgement, whether their supposed Presbyteries (which cõsist of Laymen for the greatest part) or the Bb. which succeeded them in the gouernment of the church, ought to be accounted their successors. *Why but, did bishops indeede succeed Timothe in the gouernment of Ephesus?* yes, without question. For (to omit not onely this angel of *Ephesus*, Apoc. 2. which was one of the next successors vnto *Tim.* whether it were *Onesimus* or any other, but also *Polycrates* the (*b*) B. of *Ephesus* in the time of *Victor*, who professeth that he was the 8. bishop of his kinred in the councill of *Chalcedon*, (*c*) *Leontius* the B. of *Magnesia* saith, that *frõ S. Timothe to that time, there had bin 17. Bb. of Ephesus, al ordain'd there.*

(b) Euseb. lib. 5. cap. 25.

(c) Cõc. Chalc. Act. 11.

Against this, two things are obiected, first, *that Timothe and Titus may seeme not to haue beene appointed Bishops of Ephesus and Creet,*

because they did not continue there, but were removed to other places. Where-vnto I answere, that although vpon speciall & extraordinarie occasions, they were by the apostles called to other places, as his, or the churches necessity required; yet these were the places of their ordinary resiance, where they both liued and died. *Paule* willeth *Timothie* (d) μεῖναι προσμεῖναι, *permanere*, (the word is (e) significant) to abide still, or continue at *Ephesus*: and he left *Titus* not to redresse things in *Creet* for a brunt, & so to come away, but that he should (f) ἐπιμεῖναι, continue in redressing what should be amisse, and still keep that church, as it were, in reparation. For, whereas some (g) thinke that *Timothe* was commanded Acts, 20, to stay at *Ephesus* for a short time, only to confirme the church there, being troubled with the sedition raised by *Demetrius*; they are vtterly deceiued. For, *Paul* appointed *Timothe* to continue in *Ephesus*, (h) προσμεῖναι, when himselfe was going into *Macedony*. But this cannot be vnderstood of either of those voyages into *Macedonia*, which are mentioned Acts, 20: the first, from *Ephesus*, after the tumult was appeased, Acts, 20, 1. at which time he could not

(d) 1. Tim. 1. 3.
(e) See the vse of the worde, Math. 15. 32. Acts, 11. 23. & 18. 18. 1. Tim. 5. 5.
(f) Tit. 1. 5.
(g) De Minist. grad. c. 22. et in 1. Tim. 1. 3.
(h) 1. Tim. 1. 3

not leaue *Timothe* at *Ephesus* to settle the christiás after the vp-rore raised by *Demetrius*; for immediatly before the historie of that tumult, it is said, that hee had sent (a) *Timothe* before into *Macedonia*, and himselfe followed Act. 20. 1. and when he had gone through those partes, (namely of *Macedonia*) hee came into *Greece*, purposing from thence to goe towardes *Jerusalem*. But vnderstanding that the Iewes laid waite for him (b), hee resolued (that hee might auoyde their ambushments) to returne into *Macedonie*, and from thence to sayl towards *Ierusalem*, trauelling along by the coasts of *Asia*: in which iourney it is expressely saide, (c) that *Timothe** accompanied him, and from *Philippi* with others went before him to *Troas*, and to *Assos*, from whence hee accompanied him to *Miletum*; (d) whether the Apostle sent for the Presbyters of *Ephesus*. Seeing therefore *Paul* appointed *Timothe* to stay at *Ephesus*, when himselfe was going into *Macedonia*; & in all those iourneyes into *Macedonia* mentioned in the Acts, viz. cap. 16. 19. 20, *Timothe* was with him in *Macedonia*; and forasmuch as hee went no more thither vntill hee had beene at *Rome*:

(a) Act. 19. 22.

(b) Act 20. 3.

(c) Act. 20. 4. 5. 14.

* Their conceipt therefore is strange who say that the first Epistle was writ to Timothe out of Macedonie.

(d) Act. 20, 17.

it is apparant therfore that this iourney happened in *Paules* peregrinations, after his departure frō *Rome*; when he hauing ſtaid there aboue two years, was at length diſmiſſed and ſet at libertie by *Nero*, in the 4. of his reigne, which was the 57. yeare of grace. From which time vntill the 13. of *Nero*, hee renewed his former paines in trauelling from place to place. Now, the hiſtorie of the Actes of the Apoſtles ending with *Paules* firſt being at (e) *Rome*, the reſt of his acts in the 9. yeares following, cannot otherwiſe bee knowen but by thoſe his Epiſtles which were written in that time, & other monuments of Antiquity, which teſtifie that *Paul* ordained *Timothe* Biſhoppe of *Epheſus*, and *Titus* of *Creet*. Wherunto wee may adde the credible teſtimonie of (f) diuerſe authors, who report, that *Timothe* and *Titus*, as they lined, ſo alſo died, the one at *Epheſus*, the other in *Creete*.

(e) Act. 28.30.

(f) Hieronym. ſiue Sophronius in Catalog. in Tito. Dorotheus in ſynopſi. Iſidorus de vita & morte ſanctorum. 87. & 88. Vincentius lib. 38. c. 10. & Antoninus ex Polycrate, part. 1. tit. 6. cap. 28. §. 6. Niceph. lib. 10. c. 11.

The other thing which they obiect, is, that they were Euangeliſts. But that doth not hinder, but that when they were aſſigned to certaine Churches and furniſhed with epiſcopall power, they became Biſhoppes. For as *Zuinglius* (g) hath well obſerued, *Philippe the Euange-*

(g) In Eccleſiaſte.

Euangelist, who had beene one of the Deacons, was afterwardes Bishoppe of Cæsarea. James the Apostle was Bishoppe of Jerusalem, and diuerse of the Apostles (which also may bee vereſied of the (g) Euangelists) *when they ceased from their peregrination, became Bishops of certaine Churches, as by the ancient histories is manifest.* Hereof we may conclude thus: *The supposed Euangelisticall function of Timothe and Titus, was to ende with their persons, and admitted no succession, being* (as theſelues teach) *both extraordinarie and temporarie: but the function and authoritie which they had, as being assigned to certaine Churches, viz. of Ephesus and Creete,* (consisting specially in the power of ordination and jurisdiction) *was not to ende with their persons, but to bee continued in their successours;* as being ordinarie, and perpetually necessarie, not onelie for the well beeing, but also for the verie beeing of the visible Churches: (For, if whiles the Apostles themselues liued, it was necessarie, that they should substitute in the Churches alreadie planted, such as *Timothe*, and *Titus*, furnished with episcopall power: then

(g) So was Marke of Alexandria.

then much more, after their deceaſe, haue the Churches need of ſuch gouernours.) *Therefore the function and authoritie, which* Timothe *and* Titus *had, as being aſsigned to* Epheſus *and* Creet, *was not extraordinarie and Euangeliſticall*; but, as I will further proue, Epiſcopall. For, that *Timothe* was Biſhoppe of *Epheſus*, and *Titus* of *Creet*, it appeareth not onely by the ſubſcriptions, annexed to the ende of the Epiſtle to *Titus*, and ſecond to *Timothe*: but alſo by the generall conſent of the auncient fathers, and hiſtories of the Church. *Euſebius* reporteth out of the ecclesiaſticall hiſtories which were before his time, that *Timothe firſt had the Biſhoppricke of the Church at* Epheſus, *and* Titus *of the Churches in* Creet. The Author of the book, which goeth vnder the name of *Dionyſius Areopagita*, dedicating his treatiſe *de diuinis nominib.* to *Timothe* the Biſhoppe of *Epheſus*, doth at the leaſt ſignifie, that in his time it was a thing confeſſed, that *Timothe* was Biſhoppe of *Epheſus*. The Catalogue of Eccleſiaſticall writers, which is in *Ierome*, reporteth, that Timothe *was ordained of bleſſed* Paul Biſhoppe *of the* Epheſians, *and that*

Euſeb. lib. 3. c. 4

Titus

Titus *was Bishoppe of Creete*. The same is testified by *Ambrose*, præfat. in 1. Tim. & præfat. in Tit. by *Dorotheus* in *Synopsi*. by *Theodoret* in 1. Tim. 3. by *Chrysostome* in argum. 1. Tim. *& in Epist. ad Philipp. homil.* 1. by *Epiphanius, hæres.* 75. by *Gregorie* the great, *Pastoral.* part. 2. cap. 11. by *Polycrates apud Antoninum* part. 1. tit. 6. cap. 28. §. 6. by *Oecumenius* in Ephes. 4. & in 1. Tim. 1. & 5. & in Titum. 1. by *Primasius* præfat. in 1. Tim. & in 2. Tim. 1. by *Nicephorus*, lib. 2. c. 34. by *Isidorus, de vita & morte sanctorum.* 87. 88.

To these two mentioned in the Scriptures, wee may adde others out of other the most auncient recordes of the Church, whereof some were made by *Peter* and *Paul*, some by *John* the Euangelist, some by diuerse of the Apostles.

Antioch, (where the professours of the Christian faith were first called Christians) had the first Bishoppe, after *Jerusalem*, ordained by the Apostles, *Peter* and *Paul*, about the yeare of our Lord 45. (as (a) *Eusebius* sayth) viz. *Euodius*, whom (b) *Ignatius* succeeded. Hee, in his Epistle to them of *Antioch*, hath

(a) Chronic. Euseb. anno 45
(b) Euseb. l. 3. c. 22.

hath these words; (c) *You were the disciples of Paul and Peter, lose not that which was committed to your trust.* μνημονεύσατε Εὐωδίου τοῦ ἀξιομακαρίστου ποιμένος ὑμῶν, ὃς πρῶτος ἐνεχειρίσθη παρὰ τῶν ἀποστόλων τὴν ὑμετέραν προστασίαν. *Remember Euodius your most blessed pastor, to whom the gouernment of you was first committed by the Apostles.*

As touching the first Bishoppe of *Rome*, though I finde great varietie of opinions, yet this I take to bee the truth; that *Peter* and *Paule* being both (1) at *Rome* (where they staid either of them somewhat aboue two yeares, but neither of them professing themselues Bishop of *Rome*) about the year of our Lord 56, ordayned *Linus* the bishoppe of *Rome*; who continued Bishoppe there ten years before the death of *Paul*, and twelue yeares after. And this is that which *Irenæus* one of the most auncient writers doth testifie: namely, that *the (d) blessed Apostles Peter and Paul, the founders and instructors of the Church of Rome, Lino episcopatum administrandæ ecclesiæ tradiderunt, committed the Bishopricke and administration of that Church to Linus*: after whom followed, successiuely, *Anacletus*, and then *Clemens*; as not onely (e) *Irenæus*, and (f) *Euse-*

(c) Ignat. ad Antioch.

(1) Peter came to Rome to oppugne Simon Magus in the second of Nero. Paule shortly after, vpon the occasion of his appeale; frō whence, after two years they departed; Paule being dismissed and set at libertie, Peter driuen thence by Nero. Prudēt. peristeph. passio. Petri & Pauli. *vnus vtrunque dies, pleno tamen innouatus anno vidit superba morte laureatum.* Peter crucified Iun. 29. anno Neronis. 12. Paule beheaded Iun. 29. anno Neronis. 13. not 14. for Nero himselfe died on the 10. of Iune in the 14. yeare of his Empire.

(d) Irenæus, lib. 3. cap. 3.

(e) Iren. 3. 3.

(f) *Euſebius* (who ſaith, *that he was the third after Paule and Peter: for Linus*, ſaith he, *was the firſt, and after him* * *Anacletus*) but (g) *Ignatius* alſo (who liued at the ſame time) doe witneſſe.

(f) Euſeb. l. 3. c. 22.

* ἀνέγκλητος.

(g) Ignat. ep. ad Mariam Caſſobolit.

I come to *Alexandria*, where Marke the Euangeliſt was the firſt biſhoppe, by the appointment of Peter. For although this be not certainely knowen, whither *Peter* leauing *Rome*, did take *Marke* with him into *Egypt*, and ordayned him there, (as (h) *Nicephorus* writeth, and as wee may well thinke, if by *Babylon* where *Marke* was with him, 1. Pet. 5. 13. we vnderſtand *Babylon* in *Egypt*,) or whether he did ſend him thither from other parts, as (i) others teſtifie; yet this is confeſſed, that he was by *Peter* apointed biſhop there. And ſurely if he were biſhop there, we need not doubt, but it was by *Peters* aſſignemẽt. For being his diſciple, & perpetual follower, it may not bee thought, that he ſeparated himſelf frõ *Peter*, & beſtowed himſelf, whiles *Peter* liued, without his direction. But that hee was biſhoppe there, whiles *Peter* liued, we haue certain euidẽce. *In the eight year of Nero his reigne*, ſaith * *Euſebius* (that is 4. or 5. years before *Pet.* death) *Anianus ſucceeded Marke the Euangeliſt in the Church*

(h) Niceph. lib. 14. c. 39.

(i) Gregor. lib. 6. Epiſt. 37.

*Euſeb. l. 2. c. 24.

of Alexandria, being a religious man and euery way admirable. Hierome saith, (b) that the second Euangelist is Mark, interpres Apostoli Petri, & Alexandrinæ Ecclesiæ primus episcopus, the interpreter of Peter the Apostle, and the first Bishoppe of the Church at Alexandria. And againe, (c) that Marke hauing established the Church at Alexandria, died in the eight yeare of Nero, and was buried at Alexandria, Anianus succeeding him: & in another place, that (d) at Alexandria, euen from Marke the Euangelist, there had alwayes Bishops beene elected &c. Dorotheus also sayeth, that Marke (e) was the first Bishoppe of Alexandria, and that hee was martyred and buryed there.

(b) Prolem. in Matth.

(c) In Catalog. script.

(d) Ad Euagr.

(e) Doroth. synops.

From Alexandria I returne againe to Jerusalē: for after Iames the iust was put to death, the (f) apostles and disciples, and kinsmen of our Sauiour Christ, which yet were remaining, assēbled themselues from al parts, and hauing consulted among themselues, whom they should think worthy to succeed Iames; with one consent made choyse of Symeon the son of Cleophas, of whome there is mention in the Gospell, because hee also was our Sauiours cousin: For Cleophas, as Hegesippus reporteth, was Josephs brother.

(f) Euseb. lib. 3. c. 11.

Thus

Thus haue you heard, that the Biſhops of the foure principall churches, *Rome*, *Alexandria*, *Antioch*, and *Jeruſalem*, were all ordayned of th'apoſtles. To theſe I will adde *Smyrna*, becauſe thereof there is moſt euident proofe: namely, that S. *Iohn* th'apoſtle, ordayned *Polycarpe* the biſhop of that church. That he was biſhop there, the church of *Smyrna*, as you heard before, which liued vnder him, did by their Letters profeſſe: and *Ignatius*, who was well acquainted with him, doth (g) witneſſe. That he was made biſhop by the Apoſtles, *Irenæus*, who was his ſcholler, doth plainly teſtifie. *Polycarpus*, ſaith he, (h) *was not onely taught of the Apoſtles, and had conuerſed with many of them, who had ſeene our Lord; but alſo he was, by the Apoſtles, ordained Biſhop in Aſia, in that church which is at Smyrna.* The like hath *Euſebius*, (i) τῶν ἀποστόλων ὁμιλητὴς Πολύκαρπος, τῆς κατὰ Σμύρναν ἐκκλησίας πρὸς τῶν αὐτοπτῶν καὶ ὑπηρετῶν τοῦ κυρίου τιμὼ ἐγκεχειρισμένος. And more particularly, that he was ordayned by Saint *Iohn*, not only *Tertullian* (k) doth acknowledge: (for, hauing ſaide that the churches were able to ſhew, that their firſt biſhop was ordained by ſome of the Apoſtles; hee addeth,

(g) Igna. epi. 7 ad Smyrn. et 8. ad Polyc. epiſc. Smyrnenſ.
(h) Irc. l. 3. c. 3.
(i) Euſeb. lib. 3 cap. 35.
(k) De præſcrip.

addeth, *Sicut Smyrnæorum ecclesia Polycarpum ab Ioanne conlocatum refert*, as the church of *Smyrna* recounteth *Polycarpe* placed by *John*:) But *Ierome* also doth confesse. *Polycarpus Joannis Apostoli discipulus, et ab eo Smyrnæ episcopus ordinatus*: (1) *Polycarpe, John th'apostles scholler, and by him ordained Bishoppe of Smyrna.*

(1) Catalog. scriptor.

And not to mention any more particulars, the most ancient Writers, who liued next the Apostles times, doe witnesse, that *John*, after his returne from exile, ordained Bishops in diuers places, according to the direction of the holy Ghost. So saith (2) *Clemens*. *Irenæus* saith, (3) *th'apostles cõmitted the church, which is in euery place to bishops*; And (4) that th'apostles left them their successors, *suum ipsorũ locum magisterij tradentes*. And againe, (5) *habemus annumerare, &c. We are able to reckẽ those who were by th'apostles ordained Bb. and their successors vnto our time.* Likewise *Tertulliã* (6) professeth, that th'apostolick churches could shew *the order of their bishops, so running along by successions from the beginning, that their first Bishop had for their founder and antecessor, one of the Apostles, or apostolicke men, who had continued*

(2) Euseb. ex Clem. lib. 3. cap. 23.
(3) Iren. lib. 4. cap. 63.
(4) Lib. 3. c. 3.
(5) Ibid.
(6) Tertul. de præscrip. adverſ. hæretic.

tinued with the Apostles.

Against all this, which hath beene saide to proue that th'episcopal function is of apostolicall institution, the authoritie of *Ierome* is obiected. First, where he saith, (7) vntill factions *did arise in the church, some saying, I am of Paule, I am of Apollo, &c. the churches were gouerned by the common counsell of the Presbyters: But when they began to draw disciples after them*, namely, such as themselues had baptized, *it was agreed in the whole world, &c.* (7) In Tit. 1.

I answere, first, that this speech of *Jerome*, in respect of the church at *Ieruſ.* is vntrue: which was first gouerned by th'apostles in common, and after, committed to *James* in particular, before we read of any presbyters there ordained. (8) *Jerome* himselfe hath tolde vs, that *Iames straight-waies after the passion of our Lord, was by the Apostles ordained Bishoppe of Ieruſalē.* (8) Catalog.

Secondly, in respect of other churches; that which he saith, neither proueth that the office of Bb. & presbyters were cōfoūded (which notwithstanding seemeth to haue bin his scope by that which followeth in the same place) neither doth it hinder, but that the distinct office of Bb. is of apostolicall institutiō.

It

It is true, that for a time the Presbyters by common counsell gouerned the churches, but as vnder the Apostles, who kept in their owne hands the Episcopall authoritie; they, I meane the Presbyters, hauing neither the right of ordination, nor the power of outward iurisdiction. This therefore doth not proue, that the offices of Bishops and Presbyters were confounded. The name of Bishop was confounded with Presbyter: but the office and authoritie of the Bishop, was as yet in the Apostles; The Presbyters beeing such then vnder the Apostles, as they were afterwards, vnder the Bishop.

But when th'apostles were to discontinue from those churches, which they had planted, then were Bishops substituted: wher-vnto the factious behauiour of the Presbyters (wherof *Ierome* speaketh) might be some inducement. For, parity indeede breedeth faction & confusion. For the avoyding whereof in the absence of the Apostles, Bishops were instituted; but when, and where, and by whom, and to what end, let *Ierome* himselfe testifie. Whē? when *factions began to spring in the church*, saith (a) *Ierome*, *some saying I am of Paule, I am of Apollo,*

(a) In Tit. 1.

Apollo, *I am of Cephas*, which was in the Apoſtles time, 1. Corin. 1. and it were ſonde to imagine, that factions did not begin till after their time.

Where? *in toto orbe*, ſaith *Ierome*, it was decreed in the whole world. Which could not be in the Apoſtles times, without their conſent; nor neere the Apoſtles times, without a generall Councill, which was not.

By whom? *Ierome* (*b*) hath told vs, when, and by whom, *James* was made biſhop of *Ieruſalem*, *Marke* of *Alexandria*, *Timothe* of *Epheſus*, *Polycarpe* of *Smyrna*, &c. To what end? *to avoyde ſchiſme*, ſaith *Ierome*: And therfore, for the ſame end to be retained, as hee doth alſo acknowledge. For, *the ſafety of the church, dependeth on the dignity of the Biſhop; to whō if a peereleſſe power & eminent aboue all be not giuen, there will be as many ſchiſmes in the churches as there be Prieſts.*

(b) Vide ſupra.

Aduerſ. Luciferian.

Secondly, they vrge *Ieromes* inference in that place: *Presbyters, at the firſt, ruled the church by common counſell; therefore the biſhops, and they, ought to rule the church in common ſtill.* I anſwer, it followes not in reſpect of the Presbyters themſelues. Before titles were diſtinguiſhed,

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ſhed, and presbyters aſſigned to their ſeuerall cures, they attended the whole flock in common; which after the pariſhes were diſtinguiſhed, and they ſeuered to their ſeuerall cures, they did not: Onely the Biſhop, and the preſbyters which remained ſtill about him, had the like care, which th'apoſtles and presbyters had, at the firſt; The Biſhop vſing the adviſe of the Presbyters (though not to bee over-ruled by them) vntill their adviſe and aſſiſtance, to themſelues ſeeming troubleſome, and to the Biſhop (by reaſon of the frequent Synodes, and ſynodall conſtitutions) needleſſe, grew out of vſe.

(c) Epiſt. ad Oceanū, item ad Evagrium. in Tit. 1.

Thirdly, they alledge out of *Ierome*, (c) that *Biſhop & Presbyter is all one: & therfore Bb. are to know, that they be greater thē Presbyters, rather by the cuſtome of the church, thē by the truth of divine diſpoſition*. I anſwere: where *Ierome* ſaith *Epiſcopus* and Presbyter is all one, he is to be vnderſtood in reſpect of the names, which he proueth, by (*d*) many teſtimonies, to be confounded in the writings of th'apoſtles. And in this ſenſe it is true, that whereas now *Epiſcopus* is more then Presbyter, it is to be aſcribed to the cuſtome of the Church; as

(d) Phil. 1. 1. Act. 20. 17. 28. Tit. 1. 5. 7. 1. Pet. 5.

before

before I haue noted out of *Theod.* And in the same sense, *Augustine* (e) is to be vnderstood, when he saith, according to the names of honour, in which the vse of the church hath prevailed, *Episcopatus est maior Presbyterio*; that is, *Episcopatus*, *Bishop-ship*, is a name of greater honour then *Presbyterium*, *Priesthood*. But if you think that *Jerome*, in affection towards his owne degree, (which hee sought to set as high aboue the deacons as he could, who (*f*) at that time beganne to compare with the Presbyters) did meane, that the functions, as well as the names, were confounded, or that it is not an Apostolicall ordinance, that Bishoppes should be set ouer the Presbyters: you shall make him, not onely to striue against the streame of all Antiquitie, but also to be contrary to himselfe: as appeareth by all those allegations, which I haue alreadie cited out of his writings.

(e) Epist. 19. ad Hieronym.

(f) Ad Evagr.

If his meaning should be, that the superioritie of Bishops ouer Presbyters, though it be an apostolicall tradition (as (1) him-selfe calleth it) yet notwithstanding, is not directlie of diuine institution; although there be

(1) Ad Evagr.

2. Though in respect of the first institution, there is small difference betwixt an apostolical & diuine ordinance, because what was ordained by the Apostles, proceeded frō God, (in which sense & no other, I doe hold the episcopall function to bee a diuine ordinance:) yet in respect of perpetuity, difference by some is made betwixt those things which be *diuini*, and those which be *apostolici iuris*: the former in their vnderstanding beeing generally, perpetually, and immutably necessary; the latter, not so.

small difference betwixt these two (as I vnderstand diuine institution) because what th'apostles did in the executiō of their apostolical function, they did by direction of the holy Ghost, so that they might truly say, both of their ordinances, (3) *it seemed good to the holy Ghost and vs*; and of the parties by them ordained, (4) *attend the flocke ouer which the holy Ghost hath made you bishoppes*: notwithstanding, for more euidence, I wil in the last place directly, yet briefly proue, that the episcopall functiō, is of diuine institution, or, that bishops were ordained of God. For, by whō was *Timothe* ordained Bishop? By *Paul*, I confesse, as the instrument; but yet by the holy Ghost, as the author & director of his ordinatiō. For he was made bishop by prophecy, (5) 1. Tim. 4. How is that? ἐπ' ἀνθρωπίνῃ γέγονας ἱερεύς, thou wast made bishop saith (6) *Chrysostome*, *not by humane suffrage*, but by prophecy, that is, *by diuine reuelation*, saith (7) *Theodoret*. That is, *spiritu sancto iubente, by the cōmandemēt of the holy Ghost*, saith *Theophyl*. πνεύματος γὰρ προστάξει, saith *Oecumeni-*

(3) Act. 15.
(4) Act. 20. 28
(5) 1. Tim. 4. 14.
(6) Chrisost. homil. 5. in 1. Tim.
(7) Theodoret. Theophylact. Oecumen. *In 1. Tim. 4.* See Calvin also in 1. Tim. 4. 14

us, ἐγίνοντο οἱ ἐπίσκοποι, κὶ ȣ̓ χυδὴν, *for by the appointment of the holy Ghost, Bb. were made, & not at rãdon.* By whom was *Archippus* made Bishop of *Colossa?* see Col. 4.17. Where *Paule* vsing the same exhortation to him, which hee gaue to *Timothe* the Bishop of *Ephesus* (a) 2. Tim. 4. namely that hee should *fulfill his ministery*, hee addeth, *which thou hast receiued in the Lord*; and therefore by Gods ordinance, and as it were at the Lords hands. And to conclude, the same may euidently be proued out of this text, which I haue in hand. First, in that the Bishoppes of the seauen Churches are called *Angels*: which not onely sheweth the excellencie of their calling, but also proueth, that they were authorized and sent of God. Secondly, that they are commended vnder the name of *Starres*; to signifie both the preeminence of dignitie which they haue in this life (for the Starres are the (b) crowne of the Church, Apoc. 12.) and also the prerogatiue of glorie which they shall haue in the world to come, when they hauing faithfully perfourmed their duetie shall shine as (c) Starres in the Firmament for euer. Daniell, 12.

Col. 4. 17.

(a) 2. Tim 4. 5.

(b) Apoc. 12. 1

(c) Dan. 12. 3

Thirdly, that these bee the seauen Stars which our Sauiour Christ did (d) *hold in his right hand*. Which plainely argueth, his, both approbation of their function, and gratious protection of their persons.

(a) Apoc. 1. 16. b 20.

Thus hauing proued this doctrine arising out of the text, that the episcopall function is of apostolicall and diuine institution: it remaineth, that we should from thence gather som vses to our selues, both for the informing of our iudgments & reforming of our liues. For the rectifying of our iudgements, the same doctrine which by way of explication of my text I proued; I doe now by way of application commend vnto you: that as the episcopall function hath beene manifestly prooued to bee lawfull and good, as being the ordinance of God; so you would bee perswaded to acknowledge it. But you will say; Some further matter, by your doctrine, may seeme to bee intended. For whereas it hath bin proued, that the gouernment of the Churches by Bishoppes, is an apostolicall and diuine ordinance: may not wee also inferre, that all Churches are so necessarilie and perpetually tied vnto it, as that no other

ther forme of gouernement is warrantable in the Church of GOD? and that not onely this gouernment is lawfull, but that it onely is lawfull? This inference I referre to their consideration who hauing fancied that the Presbyteriall plot-forme is commended vnto vs in the scriptures; doe therfore vrge the same vpon vs, as perpetually and vnchaungeably necessarie in all Churches. As for others, who being of better temper, doe so commend their forme of discipline, as that they doe not condemne all others, neither seeke to force other Churches to their imitation; they are to expect the like moderation from vs. For although wee bee well assured that the forme of gouernement by Bishoppes, is the best, as hauing not onely the warrant of Scripture for the first institution, but also the perpetuall practice of the Church from the Apostles time to our age, for the continuaunce of it: notwithstandinge, wee doubt not, but where this may not bee had, others may bee admitted; neither doe we denie, but that siluer is good, though gould be better.

But

But some will say, the protestants, which were the blessed instrumentes of GOD for the reformation of religion in this last age, are thought to haue preferred the other discipline by presbyteries, before this by Bishops: and therefore in thus magnifying the Bishoppes, you seeme to ioyne with the Papists against them. Whereunto I aunswere, that those godly and learned men (a) allowed the episcopal function, and simply desired the continuance thereof. Notwithstanding, when together with it they could not enioy the profession of the Gospell, (such was the obstinacie and tyranny of the Popish Prelates:) they were forced with the losse of the episcopall gouernement, to redeeme the most pretious iewell of the Gospell; which is to bee (b) redeemed (if neede bee) with the losse of all outward things. Which losse, notwithstanding, they endeuoured to repaire in some places, by renewing the function of Bishoppes and Arch-bishoppes, vnder the names of superintendents, and generall superintendents, as in *Germanie*. In others, where that could not bee done, either because the Popish Bishoppes were still coun-

(a) See the Survey of the pretended discipline. cap. 8. pag. 110. 111. &c.

(b) Mat. 13. 45. 46.

10 JY 57 tenanced

tenanced by the ciuil magistrate, as in *France*; or because the form of ciuil gouernment being after the expulsion of the B. changed into a popular state, could no more endure the gouernment of a Bishop, then *Rome* after the expulsion of *Tarquinius* the regiment of a King, as at *Geneua*: they were forced to bring in that forme of gouernment, which is next the best, and by a Senate or Aristocratie of graue men, to supply the absence of a Bishoppe. But, as in those places, where orthodoxall Bishoppes could not bee had, presbyters were wisely brought in, (for any gouernment whatsoeuer, is better then none at all:) so are they verie inconsideratly obtruded on those Churches, where Bishops, most soundly professing the Gospell of Christ, are established; especially, considering that the gouernment by Bishoppes, is not onely simplie good and lawfull; but also in comparison, to bee preferred before theirs, as hauing better warrant.

Now let vs consider, what practicall vses this doctrine doth afforde: first, to thé, whom God hath subiected to the authoritie of Bishops. For if their authority be the ordinance

of God, and they in respect of their function are termed Angels, as sent frō God; & Stars, which Christ holdeth in his hand, as approuing their office, and protecting their persōs; then are we bound in cōscience, first, to reuerence their persons, & as the Apostle exhor-
(e) Phil. 2. 29. teth the (e) Philippians, to *haue them in honour*, as spirituall fathers; & as they are heer called, so to receiue them, as the Angels of God.

Secondly, to obey their authoritie, as being the holy ordināce of God: It is the exhortatiō of the Apostle, Heb. 13. 17. as the Canons
Heb. 13. 17. (d) Canon. 40. Ignat. ad Trall. (d) of the Apostles, and *Ignatius* doe expound and apply it. And the rather we shuld make conscience of these three vses alreadie mentioned, because the schisme, which is in our Church, and all the euilles which arise from thence, (which are worthie to bee lamented with aboundance of tears,) are to be ascribed to the neglect thereof; that is, to the not acknowledging of their lawfull function, the contemning of their persons, & oppugning their authoritie.

As for the reuerend Bishops themselues, they may reape comfort and encouragemēt from this text. For, seeing they bee Starres in Christs

Christs right hand, they may be assured whiles they receiuing their light frō him, who is the Sunne of righteousnes, do shine vnto his people in the light of doctrine, & of a godly life, they shall be protected frō euill (for who shal be able to plucke (c) them out of his right hand?) and also be preserued, both from falling with the falling (d) starres, & from erring with the (e) wandring starres. And seeing they be the Angels & Embassadors of God; whiles they perform their office & embassage faithfully, they may expect, that he will blesse, defend, reuenge, and reward them.

(c) Iohn. 10. 28

(d) Apo. 12. 4.

(e) Iud. ver. 13.

And lastly, from these words they are to be put in minde of their dutie, that as they be heere honored with the titles of Angels and starres; so they would endeuour to be answerable to their names; that they would fulfill (f) their ministerie, that they woulde keepe their (g) *depositum*, or that which is committed to their trust; that, as starres, they would shine before others in the light of pure doctrine, (h) and of a godly conversation; that they acknowledging themselues as Angels, entrusted with the (i) custody and gardianship of Gods people, may faithfully, cheerefully,

(f) Colo. 4. 17. 2. Tim. 4. 5.

(g) 1. Tim. 6. 20.

(h) 1. Tim. 3. 2.

(i) Psal. 91.

fully, vprightly, discharge the trust reposed in them; and as Angels sent frō God for the (k) good of those who shal inherit saluation, they may faithfully and zealously seeke the glory of God, from whom they are sent, in the saluation of his chosen, for whom they are sent: that so hauing shined as starres vpon the earth, and demeaned themselues as Angels in the church militant; they may also shine as (l) the starres in heauen, as *Daniell* (l) hath promised, and be like the elect (m) angels in the Church triumphant. Which the Lord grant for his Christs sake; to whom with the Father and the holy Ghost, one eternall, all-sufficient, infinite, most gracious, and most glorious GOD, be all glory, honour and praise, both now and euer-more. Amen.

(k) Heb. 1. 14.

(l) Dan. 12. 3.

(m) Math. 22.

Glory be to God on high, and in earth peace.

Corrections, and additions.

Pag. 4. in marg. lin. 4 fin. 5. officer. *p.* 14. *l.* 6. 7. needed. *in marg.* Iere. *p.* 31. *in marg. ad 4. lin. adde* et editionis græcæ. ca. 29. *p.* 34. *l.* 10. else-where he. *p.* 40. *ad lin. 9. Calv. Instit. lib. 4. c. 3. §. 16,* Incertū est an plures imposuerint manus, nécne. *p.* 48. *l.* 2. præpositum. *p.* 65. *l. 4 fine* 4. apostolical. *p.* 73. *l.* 15. ad 8.